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OUR READING.

A CLERIC'S ADDRESS TO HIS LOOKING-GLASS.

Intellectually man is ruminant, and he gets little permanent benefit from literary browsing unless he afterwards chews the cud.—*Dr. Thomas Hill.*

Reading is useful only in proportion as it aids our intellectual development; it aids our intellectual development only in proportion as it supplies food for reflection; and that portion of one's reading alone avails which the mind has been enabled to assimilate to itself, and make its own by meditation.—*Brother Azarias.*

A habit of reading idly debilitates and corrupts the mind for all wholesome reading; the habit of reading wisely is one of the most difficult to acquire, needing strong resolution and infinite pains; and reading for mere reading's sake, instead of for the good we gain from reading, is one of the worst and commonest and most unwholesome habits we have.—*Frederic Harrison.*

"Tell me thy company and I'll tell thee what thou art," says the proverb-pregnant Sancho Panza: and the adage will lose nothing of its wisdom if to the term "company," we give a more comprehensive meaning than Don Quixote's worthy squire probably had in mind. Intercourse with this or that class of one's fellow-beings is not the only kind of companionship that influences the character and serves as a generally truthful index thereof. Books are no less companions than are men and women; and where the choice of one's living company is necessarily restricted, these inanimate friends of our predilection often furnish a far truer estimate of our real character and tastes than does the social circle in which we ordinarily move. As applied to many a man and especially to many a priest, constrained by force of

circumstances to dwell in a sphere more or less destitute of congenial society, an apter rendering of Sancho Panza's proverb would be: Tell me the books you read and I'll tell you what you are.

Books and reading have been the fruitful and exhaustless theme of countless English essayists, poets and philosophers ever since Bacon wrote, "Reading maketh a full man," and Pope scorned

> "The bookful blockhead ignorantly read,
> With loads of learned lumber in his head,"

and the perversely logical Methodist preacher delivered the brilliant commentary: "'A little learning,' says the poet, 'is a dangerous thing.' Ah, then, dear brethren, what must a great deal of it be?" The world long ago got beyond discussing the utility or rather the necessity of reading in general; but successive generations have always continued to publish books about books; and although the question is no longer, now, if it ever was, to read or not to read—there still remain two other questions the answers to which, far from being obvious, are steadily growing more and more difficult of discovery. What to read, and how to read it? Specific answers to either question would necessarily be as varied as are the intellectual requirements and capabilities of the multitudinous readers; but helpful hints are available, both as to books read for the purpose of general mental culture, and as to those in harmony with one's particular profession. Reading undoubtedly occupies a considerable portion of the time at the disposal of most priests, and *ought* to occupy some part of the leisure of all of them; hence a paper dealing with the matter and method of a cleric's reading may reasonably be supposed to appeal to the attention of the younger clergy, even should it fail to command their approbation.

And first, let it be said that the young ecclesiastic who has arrived at the epoch of his ordination without having acquired a taste for good reading, is very sincerely to be pitied; and that the absence of such a taste denotes something radically wrong, either in himself or in the collegiate

training to which he has been subjected. If the classics of his mother-tongue, whether in prose or poetry, are to him mere bowing acquaintances, instead of valued friends; if he cannot appreciate their lofty sublimity, their multiform beauty, or their delicate humor, his mental development has not kept pace with his physical growth. He may have acquired a considerable store of fact-knowledge and a smattering of various sciences, but "so far as reading is concerned his mind is still the mind of the child who reads his book only till he finds out the meaning of the pictures it contains." Volumes that should be to him as pleasant flower gardens, bright with varied colors and redolent of a thousand grateful odors, he looks upon as arid deserts, progress through which would surely prove a wholly uninteresting and toilsome task.

If he reads, at all, anything higher than the sensational fiction which debauches the intellectual system just as opium does the physical one, it is in a desultory fashion, at infrequent intervals, for brief periods, and with scarcely perceptible results. Even a good novel is beyond his mental grasp. Like the emotional young woman, he sees nothing but vapidity in the masterpieces of Thackeray, and turns from them to revel in the puerile pages of Rhoda Broughton or the "Duchess;" if indeed he is not more at home on the still lower intellectual plane whereon the unformed schoolboy takes to his heart the blood-curdling adventures of "Wild Nick of the Gulch," or the absorbing inanities of "Old Sleuth the Detective."

Place such a young man in a city or large town, and the chances are that he will give to the world and its pleasures an undue portion of his time and attention; place him in a remote country parish where during the greater part of the week he has five or six hours of daily leisure at his disposal, and it is hardly too much to say that it will require a superabundance of God's grace to preserve him from moral shipwreck. No one will question the statement that, other things being equal, the priest who has the greatest amount of intellectual resources is in the least danger from inferior

temptations—if for no other reason, because he has fewer idle moments; and hence a taste for solid reading is to the average man a genuine moral help. "When a man has neither work enough nor study enough to fill his mind," says Cardinal Manning, "he suffers from monotony, and is restless for change. He is weary of vacancy, and craves for an interest. He finds none at home, and he seeks it abroad. His mind wanders first, and he follows it. His life becomes wasted and dissipated—that is, scattered and squandered, full of weariness and a tediousness in all things, which at last invades even his acts and duties of religion. . . . . Weariness is the descending path that leads to sloth, and sloth is the seventh of the sins which kill the soul."[1]

It need scarcely be remarked in this connection that, while the possession of a good library is *prima facie* evidence of its possessor's taste for good reading, experience proves that such evidence is frequently unreliable. To have a few hundred select volumes is one thing; to make oneself familiar with their contents is quite another. The taste for making a collection of really valuable books is decidedly more common, among the clergy as among other people, than is the zest for perusing them, once they are collected. A priest possessing any perceptible amount of self-respect must, in deference to the public opinion which affects him personally, have at his disposal a certain number of standard works—those at least that deal with the various branches of ecclesiastical science. In self-defence, if for no other reason, he must own a few fairly well-stocked book shelves; because he is intimately concerned in keeping up the common—even should it happen to be the erroneous—impression that he is a man of learning and a book-lover.

That hundreds of volumes are purchased in accordance with this principle, rather than from any genuine desire to extract the treasures of wit and wisdom that lie buried in their pages, is a fact as sad as it is incontrovertible. Many a young priest expends, in the first fervor of his ecclesiasti-

1 The Eternal Priesthood, p. 90.

cal career, the bulk of his available funds in buying goodly tomes which, for all the practical benefit he will ever derive from them, might just as well be reposing on the bookseller's shelves as on his own. A fine library is unquestionably an embellishment to any residence; but when they are to serve for ornamental purposes only, books are rather a costly acquisition. Not by the books one *has*, but by those he reads, and reads judiciously, is his mental growth affected; and the untouched and often uncut tomes which make so brave a show in the bookcases of some clerics are less indicative of the intellectual calibre of their owners than are the paper-covered volumes that lie open on desk or table, and accumulate in drawers and closets.

Supposing, however, that the young priest has been discreetly trained to habits of mental discipline, and that he has not vitiated his taste for the valuable in literature by the indiscriminate perusal of literary trash, what should be the nature of the volumes that go to form his library? Obviously he should, at the outset, supplement his seminary text-books with at least one or two standard works on each of the subjects which were the matter of his studies during the three or four years immediately preceding his ordination. Of none of these subjects is his knowledge likely to be more than elementary; and on most of them he may read during a lifetime with no fear that his time is being unprofitably expended. Theology, whether dogmatic or moral, is an inexhaustible mine wherein he may delve for decades with the certainty of constantly discovering new nuggets of precious truth with which to stock his mental treasury. A volume or two on the liturgy and the rubrics will prove indispensable, not only for purposes of consultation in special emergencies, but for occasional hours of attentive study as well. Comprehensive treatises on Canon Law and the Councils, although perhaps less rigorously necessary than the foregoing, should certainly find a place in his collection and occupy a portion of his leisure. An ecclesiastical history such as that of Rohrbacher or Darras, one or two ascetical works, a few volumes of controversy, a Thesaurus Patrum, an exhaust-

ive commentary on the catechism, a full exposition of the Gospels and Epistles, a practical work on sacred eloquence with several collections of sermons and homilies, the "Lives of the Saints," a Directorium Sacerdotale and a half-score of volumes for the purpose of meditation and spiritual reading, —these, with God's own book, the Bible, and the quasi-inspired "Imitation of Christ," may properly be considered the nucleus of a cleric's library. They are as the very tools of the priestly trade, and hence are virtually indispensable to such sacerdotal laborers as are desirous of doing good and efficient work.[1]

To the foregoing professional collection additions may well be made from the wide domain of general or profane literature. The sublimest conceptions of human genius, the noblest thoughts of the most highly dowered intellects, the fairest transcripts of the ideal beautiful and good and true, lie forever embalmed between the covers of some half a hundred volumes whose cost will not severely tax even the most moderate income. The masterpieces of the world's poets, philosophers, historians, essayists, biographers, and novelists are, in our day, within the reach of the scantiest purse ; and some few of them, at least, should be admitted to the intellectual storehouse of him concerning whom it is written: "Labia sacerdotis custodient sapientiam." The quality of the volumes, rather than their number, is the true criterion by which to estimate the comparative excellence or worthlessness of different book-collections ; and a priest may possess a very admirable library although he owns no more than a hundred books. As efficient aids to genuine mental growth and literary culture, indeed, the Bible and Shakespeare are alone worth any thousand other books taken at random from the shelves of a great library ; and though a man had no other volumes than these two and a good quarto dictionary, he would still possess, both ample material for the highest development of his intellectual powers, and the

1 As for current or periodical literature, there are few priests who cannot afford to subscribe to several Catholic papers and magazines ; and there are none who can afford *not* to subscribe to at least one ecclesiastical publication.

best models for the formation of a literary or an oratorical style.

Apart from the incomparable views of the Sacred Scriptures, as the Word of God, the inspired volume possesses another merit to which a good many priests are apparently blind, or which in any case they do not sufficiently appreciate—that of literary excellence. The man who cannot enjoy reading its pages, considered merely as literature, deriving therefrom a delight akin to that afforded by the poetry of Shakespeare, Milton, Wordsworth and Tennyson, or the prose of Bacon, Burke, Newman and Ruskin, has a taste less cultured than might reasonably be looked for in one who has enjoyed the educational advantages of the ordinary cleric. "There is no higher poetry on earth than Isaias, no higher prose than the parables of our Lord." The encomium pronounced a few months ago by a distinguished American editor on the Bible as, of all the books, essential to the journalist, "the most indispensable, the most useful, the one whose knowledge is most effective," merely attested the editor's scholarship, although it probably astonished his average auditor. "I am considering it now," said the lecturer, "not as a religious book, but as a manual of utility, of professional preparation, or professional use for the journalist. There is perhaps no book whose style is more suggestive, more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence or lay down with such reverence: there is no book like the Bible."[1]

The manner of one's reading is scarcely a less important consideration than is the matter. It is quite possible to read even the best books for four or five hours daily without deriving from the exercise any appreciable profit, or at least a profit at all proportioned to the time expended. If our reading is to prove of real benefit, if it is to build up and

1 Charles A. Dana, in a lecture on "Journalism."

strengthen the mental fabric and conduce to the healthful development of moral character, it must be accompanied by certain indispensable conditions. One such condition is that it should be methodical. Given a book worth reading for any rational, legitimate purpose, one's best plan is to set apart a fixed period to be given to it each day until its perusal is finished. Habitual desultoriness in reading is not merely unprofitable; it is positively deleterious. Inconstancy of purpose and discursiveness of thought are weeds which in the soil of most minds spring up all too rapidly, and their noxious growth needs repression rather than encouragement. The preacher who is continually wandering away from his text, who can never keep to his subject, whose arguments are loose, disconnected, wanting in logical sequence, is almost invariably a man whose reading has been desultory and aimless.

It is obvious, in the second place, that to render our reading profitable, we must give to the matter read our attentive consideration. "Attention," says Brother Azarias, "is the fundamental condition of all reading, of all study, of all work properly done;" yet it is a condition very often wanting in those who devote even a large part of their leisure to books. To concentrate one's mental faculties upon the author's train of thought, to the utter exclusion of other musings, conceits and fancies, is a habit as necessary to acquire as it is difficult of acquisition. The perfect attention which the trained scholar readily gives to any subject, however dry and uninteresting, is possible to the undisciplined thinker only when the theme is wholly congenial to his tastes, or when it strongly appeals to his interest. Like all other habits, this of attention is formed by the constant repetition of single acts. The reader who resolutely turns away from distractions as soon as he notices their presence, and repeatedly brings his mind back to the consideration of the full meaning of the lines which his eyes are traversing, will eventually acquire facility in concentrating the powers of his intellect on whatsoever subject he will.

Not less necessary than either of the foregoing conditions

is the leisurely meditation of what one has read or is reading. When Bacon wrote that "some few books are to be chewed and digested," he formulated the great law of judiciously using good books; and the main reason why the mass of men derive so little intellectual sustenance from what they read is that, instead of chewing their mental food, they bolt it. If a book possesses for us any utility at all, its worth has not been duly appreciated until by reflection, by comparison, by deliberate judgment, its substance has become thoroughly assimilated to our own intellectual being. Reading that is unproductive of mental activity may serve to *kill* time, but certainly does not improve it. On the whole, if man is intellectually ruminant, the wise cleric is he who, shunning the rank and innutritious among books, seeks only the most succulent literary pasturage, and spends some hours daily both in attentively browsing, and in assiduously chewing the cud.

ARTHUR BARRY O'NEILL, C.S.C.

THE INDEPENDENCE OF THE CATHOLIC PRESS.[1]

THE artist aims at perfect expression. He is never satisfied with the execution of his work; it falls short of his ideal. The element of imperfection, always present in things human, fetters the freedom of his footsteps and clips the wings of his flight. He never realizes the fulness of his conception. Criticism, the conscience of art, appreciates and measures the difficulties in the way, and though keeping the ideal in full view, passes judgment with an eye to the possibilities within reach.

1 I refrain from any comparison between the Protestant and Catholic press of this country, as the former makes no pretense to cover the wider field that Catholic journalism does. The Protestant press, with two or three notable exceptions, is simply an annex to the Protestant pulpit. It is devoted almost exclusively to Church topics, and, with the exceptions indicated, can make no claim above mediocrity.

When the Catholic press of this country becomes the object of criticism, justice requires us to measure its points, good or bad, by this law of perspective. It should be estimated in proper relation to its times and circumstances. It is far below the ideal, presents many ugly features, and ranks, in the scale of present possibilities, perhaps not up to the average. Its weak points were set forth without extenuation in an admirable article in the February number of this REVIEW. The scale of imperfection was drawn with a free hand, and in the purview of the severe ideal held aloft as the model, grew to discouraging proportions. But it must be remembered that criticism, concentrated upon defects and dropping out of sight the softening lines of the natural perspective behind, brings out the foreground with violent sharpness and blunt obtrusiveness. While admitting the substantial accuracy of Mr. Reilly's strictures, I think that the background, which he failed to indicate, will somewhat soften the severer lines of his critique.

The weak points of the Catholic press are not altogether *per se*. They are in large measure the shadows of its background. As it stands to-day in this country it bears the evident impress of its times and its surroundings. It belongs to the end of this century and draws its sustenance from American soil. The press in America is a unique institution, the efflorescent product of a social soil rank with the corruptions of liberty. So generous is the domain of liberty in the American view that it merges without visible demarcation into the regions of license. Nowhere is this failure to distinguish between the limits more manifest than in the spirit of the American secular press. All things, all men, all occasions, all times are the universal themes of its gigantic confidence. In this infinite extension of its functions, it is simply the reflex of the lax public sentiment that begets and fosters its boldness. Upon that sentiment, like a true parasite, it lives and thrives. Its one aim is to cater to it. Public sentiment does not merely tolerate, but eagerly sustains an unbridled press. When public sentiment changes for the better the *morale* of the press will improve. Ameri-

can journalism is simply the creature of public sentiment, and Caliban serves according to his master's wishes.

Taken in the lump the public press of this countrv is not a literary, but a commercial enterprise. The newspaper reader is not athirst for pure English; style to him is an unknown quantity. He reads the paper for the news of the day. He has neither leisure nor taste for literary form. On the other hand, the newspaper has neither leisure nor taste to serve him with what he does not want, and what he would not, or could not, appreciate, if, on its part, it were possible to give. News is gathered in a rush, given out in a rush, and read in a rush. It is a hasty pudding for speedy travelers. Literature is the labor of time, patience, leisure, thought. It germinates beneath the soil, out of sight. It sprouts with effort, matures slowly and painfully through many vicissitudes of seasons and weathers. Its flower is the elaboration of innumerable secret forces, ranging from the heart of the sun to the core of the earth. Its blossoms burgeon in time, but its roots are in eternity. No room, therefore, for literature in the surface soil of journalism. The public does not look for literature in the newspapers, notwithstanding the expanded bulk of the Sunday edition—a cheap potpourri in imitation of the magazine. The essential ingredients of the newspaper are news and brief comment in editorial articles, thrown off under pressure of time and dictated by a policy always subservient to the expediencies of the cash box.

I am not criticising, but describing. I have merely limned the farther background of the Catholic press. How do these circumscriptions of the secular press affect it?

It would be surprising if the Catholic press were to escape these vast influences in the solar system of journalism. The titanic power of the secular press is acknowledged on all sides. But, as we have seen, the press is rather the manifestation than the original seat of the force. Public sentiment is in reality the orb whose secret influences governs the flowings and ebbings of these mighty tides. To suppose that Catholic journalism should not be disturbed in some

marked degree from its normal rotation around its own ideal centre by the pull of a force, whose action is so profoundly and universally felt in our social existence, would be the calculation of a momentous problem with an essential factor left out. We cannot criticise the Catholic press fairly nor point accurately in the direction of its improvement until we give measurable allowance to the actual causes of its defection from right lines. We the more readily discover the true path of its proper motion by accounting for the irregularities governing its deviation.

The Catholic paper seeks a clientele amongst a public educated, or degraded if you prefer, to a journalistic standard by secular newspaperism. The American public, under the peculiar social and political conditions of this country, where liberty, especially of speech, thrives in exaggerated proportions, has developed on the one hand that public sentiment of unrestrained free speech, which we see manifesting itself so riotously in the secular press, and, on the other, under the law of reaction, has been morbidly stimulated to a perpetual appetite for this license of utterance by the unruly creature of its own affection. Like all habits begotten of passion, the newspaper appetite grows stronger by what it feeds upon. The Catholic journalist lives under this public condition, and he realizes it. He depends on public favor as his brother of the public press does, for the existence of his paper. It must please or die. The public ear, the ear he seeks to fill, has been long engrossed or corrupted, if you like, by the siren voice of secular journalism. It will listen only to a voice attuned, at least in some degree, to the air and measure of the popular ditty. He must, to some extent, descend to the regions of popular favor. Here is his dilemma. How may he gain the favor he requires and yet not sacrifice the principle he stands for? He is rigidly debarred from catering to that vein of public pruriency, where secular journalism strikes its richest ore. Nay, his object is to provide a wholesome antidote to this secular spirit of lubricity. He is actually the rival of secular journalism, bidding for popular patronage where the public

mind is educated along the lines of his powerful competitor's ideals. To meet the exigency he adopts the *form* of the secular journal. As a rule the make-up of the Catholic journal, in subserviency to public popular requirements, is thoroughly secular. Head-lines, double, triple, striking, startling, to catch the eye, to engage the curiosity of the reader, are freely indulged. Its dress is fashioned on the secular model. With few exceptions Catholic journals have the appearance of daily newspapers. They present themselves to their readers as newspapers.

But it is not alone in this respect that they are constrained to follow in the wake of the secular press. They are under the necessity of catering to a public mind that has waxed intellectually lean and lank on a desultory newspaper diet. The general run of newspaper readers, and it must not be forgotten that it is on the general run that the Catholic paper depend, know little of, and care less for, solid mental pabulum. They read hurriedly, at hap-hazard ; tasting, not eating. It is the spice and the saucing they seek, not nutrition. Here is a public taste the Catholic editor finds already formed, and apparently invincible. It is not beef and bread, but truffles and sauces the public wants. He must condescend to the palate of his readers. He fills the columns of his paper with articles, light, airy, trifling, striking, amusing, flippant, brief. The instructive in a serious vein, save on especial occasions, he seeks to eschew. It is considered better journalism to banish sustained thought even from the editorial page. Refuge is taken in the squib, pregnant, pungent, sarcastic, humorous if possible. Editorial articles over half a column are considered dull. We are told that people won't read them! One of Mr. Reilly's severest strictures on Catholic journalism is the lack of "competent editors." The ideal editor, called for by Mr. Reilly, "to natural ability for literary work and a thorough college course—including two years of philosophy—should have added a special course of study in theology, Church history, social economy, physical science, education, American history," etc. Such an editor in the mind's eye is a

desideratum. Such an editor actually in harness would be a source of genuine strength and benefit to any journal, but his equipment must be kept carefully out of sight. His erudition and his scholarship should be invisible; foundations, but unseen. Erudition and scholarship are not in the purview of newspaper readers. Philosophy and theology are *toto coelo* the antipodes of their mental habitat, and social science they only know in the thunderous echoes of demagoguery. The ideal editor is needed, but as an invisible force directing and guiding. But even he, to use Mr. Reilly's illustration in quite another application, cannot make the stream rise higher than its source. Well equipped pilot as he may be, he cannot sail his ship in waters higher than the level of public sentiment, which is the source of the journalistic stream he navigates.

Such are the channels publicly marked out for the Catholic press in this country. We discover, as a consequence many lamentable defects in its career. Its general tone is lowered far below the pitch of the exalted ideal we would like to see dominating it. Its literary form is that of the newspaper, no more, no less. These are the marks of a radically unfavorable environment. It finds itself compelled to fulfil the double function of a religious journal and a newspaper. As a religious journal its ideal is exalted, as a newspaper it is constrained by public sentiment to fall into line, in many respects, with the secular press. Its existence depends upon its capacity to cater successfully to that sentiment in channels already worn for it by influences vastly mightier than itself.

Compared with the image of its lofty ideal our Catholic press is, on the whole, a very imperfect figure. The clay of which it is moulded is not perfectly malleable, and no artist, however skilful, can make a perfect statue out of intractable material. Its fashion is largely the fashion of the hour and the place. It is unfair to criticise it apart from the unavoidable conditions of its existence. Public sentiment has been so far estranged from the conception of the Catholic ideal by the perpetual presence of a deformed

model, that Catholic journalism to be tolerated at all by a vitiated public taste is constrained to adapt itself, as far as it can without sacrificing principle, to the unfortunate exigency of the vulgar sentiment pervading the entire journalistic world with rare and particular exceptions.

Consider with its environment, the Catholic press is in responsive keeping with its setting, and its improvement in its many defective points, which in it are largely the effects of that intimate sympathy between a journal and popular taste, will follow only when its clientele are educated up to the ideal to which it aspires as its ultimate perfection. Not to be forgotten however, are the possibility and the consequent duty of the Catholic journalist to push on in the direction of that goal. He can and should lead the Catholic public toward the promised land. This, however, he should do prudently, without forcing violently against untoward circumstances, nor yet yielding to the persistent pressure of that public pruriency, which is the journalist's standing temptation to a rapid and easy success. When the wind of public sentiment sets so strongly against him, blowing away from his goal, not being able in duty to run before it and finding it impossible to make headway dead against it, he must be wise and tack, and while allowing for the contrary gale, use it, like a skilful pilot, to bring his vessel by slow degrees into port. No man should keep his eye steadier on his ideal as his pilot star, yet no man needs more to make ample allowance for the force of the winds and currents of public opinion.

No man should be more independent of the temptation and the power of money, and yet no man needs more to make friends of the Mammon of iniquity. He must lead, yet must he follow. He must be ideal, yet practical. The moment he loses sight of his ideal, he degenerates. The moment he loses sight of the practical, he fails.

So far we have considered only those factors in the evironment which force the Catholic journalist to consider and appease popular sentiment. But there is a vastly larger region in the popular conception of journalism where he may

not venture. When he oversteps that limit he forfeits his right and title to Catholic. It goes without saying that he is forever and absolutely barred from the territory of lubricity and its cognate sensationalism. The Stymphalian lake is the proper abode of the Harpies. Neither gods nor men may dwell by its fetid shores. But there is a field of riot, whose limits should be adamantine barriers to the Catholic editor, though secular journalists daily make familiar breaches in them. Free speech has become an American habit, but it is a habit of unstable quality, as often degenerating into vice as holding to the path of virtue. So lax is the public estimate of what constitutes freedom of speech that legal libel has come to be regarded as the sole restraining limit of utterance, and this only by virtue of the penalty of the positive law. How vast the range of verbal license within this almost indefinite stretch finds ample illustration in the diurnal boldness of the American press.

It is needless to say that, however tempting or provoking the occasion, the Catholic editor has no license to range these lawless pastures. What then positively marks the limits of his journalistic area? The answer depends upon the answer to a further question: What is the Catholic journal? It is first and last a religious journal. *Noblesse oblige.* The irreligious, the irreverent, the immoral, the indifferent in substance or in speech, indirect or implied, are its primary incompatibles. This much on merely negative lines: each and all of these are essentially repugnant to it; they are what it never can be without ceasing to be what it professes to be essentially. On positive lines the Catholic journal is the organ of all that body of doctrines, of morals and of discipline, which the Catholic Church believes, teaches, commands and ordains. To stand as the enlightened exponent of all this before the world is its foremost office. Catholic teaching, doctrinal and disciplinary, is the premise of its discourse and the principle of its conduct. It has no shadow of a title to deviate a hair's breadth from this open highway. The line of its march is marked out with broad accuracy, and if it swerve to the right or the left beyond

these generous limits it abandons its claim to service. The vagaries of that unguarded liberty and of that bold caprice, which so easily transform liberty into license,

> ut turpitur atrum
> Desinat in piscem mulier formosa superne,

are neither for it nor of it.

Up to this point there can be no room to doubt the wide restrictions of the Catholic journal. Within the lines described, its range is defined with unmistakable margins. But we are looking for some more immediate principle of direction than the general duty of loyalty to the cause which the Catholic editor defends, some proximate rule of guidance easy of apprehension and application.

The keystone of Catholic doctrine and discipline is authority divinely founded. Throughout the world the Bishops of the Church are vested with that authority in their divers sees, since they are the teachers ordained of God to instruct and guide the faithful. Each Bishop is pastor of his respective flock, over which he exercises plenary jurisdiction. Obedience to his Ordinary in matters doctrinal, moral and canonical is the first duty of the Catholic. In this we have a sure and practical guide to the Catholic editor. He can never be independent of the obedience due to the Ordinary in whose diocese his paper is published. Obedience is the bond of rule and rule the security of order. The Catholic journal can only presume to instruct, teach and guide subject to its Ordinary. It possesses no authority of its own and undertakes its mission under no divine seal. Its service is purely volunteer, and of its own motion it can make no claim on the faith and the allegiance of the Catholic public. If it have not the approval of its Ordinary, expressed or implied, it can make no legitimate claim to be a Catholic paper. If it should ever be unfortunate enough to come in conflict with its Ordinary, obedience is the peremptory duty of its editor, even though he be honestly convinced of the rectitude of his cause ; and if it be just, nothing will shear it of its virtue so effectively as contumacy. The first sign—

an infallible sign—of the integrity of a Catholic journal is prompt, unreserved and open submission to the command of its Ordinary. Reluctant, indirect, evasive compliance is but smothered rebellion. An appeal to that spirit of barbaric independence, which holds authority and, by consequence, order in contumely, is so gross an offense against the Catholic instinct, so brutal an outrage on Catholic loyalty as to place the Catholic editor, guilty of the heinous folly, irrevocably beyond the pale. The mask of American free speech, assumed in such a case, could never conceal the features of anarchy lurking behind it.[1]

Not less reprehensible in the Catholic editor would be the hypocritical pretense of upholding higher authority while denying or holding light the authority of his own Ordinary, an instance which I put in the hypothetical, yet not so far from the categorical as to have been always and readily distinguishable. An ardently jealous regard for the authority of the Holy See, assumed as a panoply of defense or aggression in conflict with the jurisdiction of the Ordinary, is simply a foul and traitorous attempt to divide the house against itself, for authority in the Church is as much one as doctrine. Obedience to the authority of the Ordinary is a cardinal principle and a prime solicitude of the Holy See, and Rome turns with aversion from the cause, which even though just, begins an irregular and incongruous defense by rebellion and contumacy. To smite authority in America is to wound it at Rome, and the Catholic, hypothetical Catholic at least, who holds the authority of his Ordinary in contempt will have as little real respect for the supreme authority of the Sovereign Pontiff, for authority everywhere rests on the same principle. It is as if a subaltern in a division of the army serving in a distant country should deny and defy the authority of his general on the presumption that he is the self-constituted guardian and defender of the authority of the commander-in-chief a thousand miles away. Military regu-

1 Leo XIII. Epistola ad Arch. Parisien. De omnium erga pontificem debita obedientia. 17 June, 1888.

lations, the requirements of discipline, would make short shrift of this valorous champion of an authority he gratuitously assumes to protect against itself.

Obedience, therefore, to his own Ordinary is the first rule of the Catholic editor. What then should be the formal relation between the Ordinary and the Catholic journal? Should not the Catholic journal be an official organ? Would not such a connection give dignity, standing, solidity, force to the Catholic journal?

The Catholic press is a volunteer service. It is no part of the regular corps of the Church. To make the Catholic journal official would change its character. As volunteer it enjoys a freedom which enables it to move with facility over the entire field of its proper functions. It knows no restriction, save the lines determined by its own essential character, is hampered by no fretful limits of personal idiosyncracies on the part of the Ordinary, is absolutely free in the region of mere opinion, and can therefore speak out without fear of rebuke or of disfavor, and is secure from the disastrous result of theoretical direction. On the other hand, as official organ it becomes simply the mouthpiece of the Bishop—a mere printed vicar-general. It would lack spontaniety, grow timidly conservative, morbidly cautious—in short, become the shadow of a Bishop afraid of his own shadow. The reason is evident; the responsibility of the Bishop can never be delegated. The editor of an official organ can never speak first hand; his utterances are in reality the Bishop's. No Bishop would or could be willing to put himself unreservedly in the hands of another. Now the exigencies of modern journalism demand an expression of opinion or of conviction upon every imaginable subject that arises. There is no subject in these modern days beyond the wise or unwise comment of the editor. A Bishop, by virtue of the exalted dignity and wide responsibilities of his office is not prepared to give such universal expression to every topic under the sun. The responsibility would be intolerable. But such responsibility does rest upon the shoulders of any Ordinary, who makes the Catholic journal official. Its every utterance is validly

put down to his account. A Catholic journal so conducted would be cramped to the minimum of usefulness, and its Ordinary in constant hazard of being made to say what his official character would render imprudent or even detrimental to the interests of religion. As an instance: questions of a political complexion are often of vital concern to religion. A Bishop from prudential reasons of an official nature is constrained to avoid the subject. A Catholic editor on the contrary, is obligated to speak, and that often emphatically, or jeopardize the cause he is defending. An official organ on such occasion is bound to silence, because its Ordinary cannot speak. So far from acquiring standing or force from such a connection, the official journal would find itself weakened. Its dignity, its standing and force must come from its own intrinsic merit. Its reputation must be its own. Borrowed plumage does not make fine birds.

No hierarchy in the world appreciates the value of an unofficial press more than our American Bishops. No hierarchy more generously meets the bounds of journalistic liberty. We have yet to hear of the American Bishop who ever arbitrarily clipped the wings of Catholic journalism or chained the Catholic editor to the episcopal door-mat. There could be no better evidence of the large liberty allowed Catholic journalism by the American hierarchy, than the variant attitudes of Catholic journals in this country during the recent school controversy. It seemed to us a dangerous generosity under a most galling provocation, when the episcopal dignity was more than frequently assailed, and its authority arrogantly called in question by embittered controversialists. Outside of these irregularities, tolerated, I presume, for the sake of the principle involved and the peculiar conditions under which the issue was introduced, the question was an open one. The Catholic press could not have maintained silence in face of the public and national character of the issue, albeit, it was bound to treat it with due consideration and regard for all interests concerned. The hierarchy recognized an untoward situation and suffered a wider margin of liberty than even charity required. At the same time had any

Ordinary commanded silence on the part of the Catholic journal or journals published in his own diocese, the Catholic editor, however uncalled for he may have felt the restriction, would have been obligated to obey. To his own Ordinary he owes immediate and unquestioning obedience.

A cognate question here suggests itself. Does the Catholic editor owe the same implicit obedience to a Bishop not his Ordinary? While the answer is clearly in the negative, for the reason that his own Ordinary alone has jurisdiction, there can be no question but that he owes the utmost deference and respect to every Bishop in the country by virtue of the dignity of the episcopal office. Nor is he at liberty to slight, flout or hold in contempt the person of other Bishops or the acts of their administration within their respective sees. If the restraint of his own sense of loyalty is not sufficient for him the Council of Baltimore has legislated against such critical encroachments by the Catholic press.

To conclude: the independence of the Catholic Press is not conterminous with the lax liberties of secular journalism. It is limited by its essential character as religious generally and Catholic specifically. The Catholic editor wears a uniform and serves under a banner, albeit his is a volunteer service. The authority of his Ordinary is his safeguard and the immediate rule of his conduct. If he would accomplish the maximum of good he must be in perfect accord with that authority. If his journal would achieve only the minimum of good, it will find these limits as soon as it becomes an official organ. Such restrictions would strike the editor's most effective weapons out of his hands. To the hierarchy in general and the clergy he owes a loyal deference and respect. Their good name and dignity he must cherish and guard jealously. Above all—need it be said?—the interests of the Holy See are not only his duty but his special privilege to publicly guard and defend, and foremost among these interests the cause of Temporal Power of the Sovereign Pontiffs. This especially, as a Catholic publicist, he is not free to ignore or neglect, since the Holy Father himself has called upon all Catholic writers to publish and defend the

justice of his cause before the world. The Catholic editor who keeps loyally within these lines, and their confines are ample for the exercise of the most vivacious independence or of the most exalted capacity, will never run foul of his own duty or find his liberty crippled; nor will his Ordinary ever have occasion to curb his zeal with the strong bit of authority. There is no Bishop in the United States but loathes to abridge the liberty of the Catholic press; not one but prefers to suffer an occasional mistake made with good intent in a good cause than to see it gyved in a timorous and fruitless conservatism.

On the whole the Catholic press will improve as the American public becomes educated to better ideals of journalism. So much for the general promise of advance. But there is one practical measure that could be taken without waiting for this general improvement in public appreciation, to materially strengthen the Catholic press, and that is, the limitation of the number of Catholic journals. One journal in each archdiocese or at least at each great Catholic centre, would be ample provision. Catholic patronage is largely wasted by the support of numbers of journals that fulfil their functions but indifferently with the means they command. If these means, which they thus divert from the larger and more influential journals, could be put into the service of the latter, Catholic journalism as a whole could take an auspicious stride forward. Here is the first step in the way of advance. How it is to be accomplished is a question for consideration. The initiative could come gracefully and propitiously from the hierarchy. I venture this suggestion in the hope that it may bear fruit.

CONDÉ B. PALLEN.

PARTISAN POLITICS IN THE CATHOLIC PRESS.

THE present position of the Catholic press in this country closely resembles Mr. Micawber's chronic condition—a waiting for something to turn up. Stagnation everywhere, failure too frequent, enterprise as vacuous as beating the air—these are strong features in the daily history of the popular weekly press, which represents the Catholic body in the field of journalism. Clever men and women are devoting much time and thought to its development. It is not entirely their fault if thus far success has played will-o'-the-wisp to their ambition. To become powerful and prosperous a press must have readers. As a rule Catholics do not read the Catholic weeklies, even where they buy or subscribe for them. Hence criticism of the Catholic weekly press must be tempered with sympathy for its condition. I think it ought not to be criticized at all, until priests and people have first felt the lash for their curious and fatal indifference to the greatest moulder of passing public opinion the world has ever seen. Indifference, perhaps, is not a strong enough word. Conciliar decrees, episcopal letters, and pulpit recommendations have steadily favored the Catholic press, resulting in no change for the better; the reason being that few feel the real necessity and comprehensive usefulness of a capable press, while the many remain in ignorance or apathy. This indifference is responsible for the bloodless condition of our press, and incidentally for that indulgence in partisan politics, which has disgraced and destroyed many journals, and limited the influence of all.

Catholic journals are for the most part devoted to the Democratic party, showing their partisanship in various degrees of intensity. Those conducted upon honest principles and decent methods are partisan the year round, and stand to their party through all weathers: the unprincipled —more numerous than one would believe—are violent partisans at election time, in proportion to the moneys doled out to them by the party and its candidates. Of these there need be no word here except utter condemnation. Venal to the last degree, their proper place is with the other hucksters

in the temple, whose sole distinction it is to be occasionally lashed by the Christ. For the honestly patisan paper there is an adequate reason: the majority of English-speaking Catholics belong to the Democratic party, they like to mix their politics with their religion, and their favorite journals must cater to this taste. The question for practical discussion is: what concern have partisan politics with the Catholic press; and how far do they increase or diminish its effectiveness?

In my opinion, the aims, the duties, the responsibilities of the Catholic press must shut out partisan politics from its columns, no matter how pure and lofty may be the motives of editors. As the representative of the Catholic body in the world of journalism, how can it faithfully represent a body which knows no partisanship in matters political, since it considers only the general good, and touches politics only from that standpoint? How can it speak with authority, with effect, to each individual, when one-third or one-half the multitude addressed is suspicious of its sincerity and ability in political matters, or denies its influence and authority altogether in this concern? The partisan journal must support its party under all circumstances; it can denounce evil measures and projects, of course, but errors and blunders which affect the people seriously, must be passed over, the merits of opposition measures and leaders must remain unmentioned where they reflect on the party; figures and facts that tell for the opposition, though highly beneficial to the nation, must be suppressed; and the minority of its Catholic readers must patiently bear with a hundred other offences, direct and indirect, against their cherished political convictions and prejudices. In fact, only the most philosophical members of such a minority could read the partisan Catholic journal. To cite a concrete instance, no Catholic of the Republican party could read with equanimity and pleasure the Boston *Pilot*, whose partisanship is of the most disinterested sort, yet whose partisan pleas for Democracy enrage the opposition.

Therefore, the influence of the partisan journal is limited

in one direction. Its partisanship may strengthen that influence in another direction, among Catholics of the same political faith, but the compensation has always seemed to me quite inadequate. The aim of the Catholic weekly is to represent the Catholic body. In this respect the partisan weekly falls short of the mark. It can be said that this deficiency is made up by the existence of journals representing all political parties; if one cannot read the *Pilot*, let him read the *Tablet*. In this answer is contained another very strong argument against the partisan journal.

Is there to be no end to partisanship in the press? Have we not enough of it in the secular dailies? Among the two score weeklies and dailies published in New York city, not one will give a reading man an unpartisan view of the great questions affecting the nation's life and progress unless these have no connection with the politics of the moment. Partisanship is carried to the extreme of dishonesty. The financial existence of the secular journals, with few exceptions, depends upon this partisanship. Are we to have no refuge from it, no breathing-place to which we can fly from the turmoil of controversy for undistorted truth, fact, and figure? I speak for the common people who have no time, no training, to study the reviews and make their own conclusions. Is there to be no judge between these struggling and vote-seeking pleaders? None, if the religious, or better, the Catholic press, is to figure, no matter how decorously and honestly, in the promotion of partisanship. The very prevalence of the partisan spirit in the powerful, money-making, party-making, secular press is a strong negative argument for the utter abandonment of partisan politics by Catholic journals.

The positive argument in favor of non-partisanship is the amount of work to be done and good to be wrought—work that *must* be done, good that *must* be wrought—in teaching the multitude how to get a clear, intelligent, useful, unbiassed understanding of our national life, all its important elements, all its stirring questions; in warning them of the errors so often contained in popular legislation; in exposing

the tricks, the false teachings, the rotten character of demagogues; in publishing wide the wrongs inflicted on the poor workers so remote from centres, so beneath public notice, that neither labor-reformer nor secular press can notice them; in holding up for praise the noble men of any party, whose deeds and services entitle them to national recognition. What common man of Democratic faith ever hears of the merits, the labors, the high character of Republican statesmen? What means are ever used to convince the Republican workman, that the tariff, which he places next to the Gospel in dignity and power, can easily be made the tax which doubles the stupendous income of the employer and reduces the worker to starvation? The principle of the famous Force Bill was advocated sincerely and loyally by Republican citizens as a party measure, when it could have been used against their liberties at election time by unscrupulous Democratic leaders. They did not see the danger. What journal, Catholic or secular, is to-day warning the labor parties of the injustice contained in some of their methods, the fatal errors in many of their economic principles, the bad character and weak leadership of certain of their chiefs? None, except the few whose warnings fall on scornful or heedless ears.

The multitude is partisan, too, and takes no advice from political opponents. In truth, if the work which only a non-partisan Catholic journal can do for the Catholic body, the work which lies quite neglected at the door of our Catholic journalists, were properly taken up, there would be no time for partisan politics. The space now wasted on political epigrams, satire, witticisms, dithyramb and editorial would be filled with food for men's souls, not for their political passions—with matter for serious meditation, not for vacuous discussion. If it be said that a high-class journal can do all that has been here indicated, yet remain partisan, the reply must stand undisputed, that its political opponents will never admit its conclusions, even if they go so far as to read it at all.

Not the least evil which has sprung from partisanship in

our Catholic papers is the invasion of this bad spirit into all forms of discussion. How many of our weeklies can discourse upon the merits of a person or a measure with calmness and courtesy? For the average editor a controversy with the world at large or his neighbor in particular is life, inspiration, everlasting delight. Fluency is born of the chance for vituperation. The dry editorial page, whose thought trickled long feebly over baked stones, becomes a torrent on whose raging surface float wonderful and strange-scented terms. Prelate, priest, age, service, virtue, helplessness are attacked with partisan freedom and ferocity. All things are fair in war. The opponent and his argument are kicked with equal foot. Tumult is a peaceful word to describe the riot and uproar one sensitive question can stir up in the editorial pages of the Catholic press. Long connection with the flamboyant partisanship of election times has so blunted feeling, that the trombones of political controversy are used in the sanctuary.

I am of opinion that the Catholic press would of itself become non-partisan did the people take a legitimate interest in its welfare. It would pay to be then non-partisan, as now it pays to cultivate partisanship. But so poorly supported, so lightly esteemed, so completely ignored and misunderstood is the popular weekly press, that publishers and writers must resort to as many shifts as Micawber to keep "the ruins of a falling tower," as Dickens' creation named himself, from coming to the ground altogether. Striving for ideals is out of the question when three meals a day remain an uncertain quantity. Just how far our popular press is from the standard demand by the times can be seen by an examination of the dollar and two dollar weeklies sent out by secular publishers. Here is the weekly *Sun* for instance: eight pages, six columns of advertisements, fifty of reading matter, divided into news, editorials, book reviews, poetry, fiction, and miscellany of the best quality,—the world of last week in a nutshell—done by the best writers at the highest prices: subscription rate, one dollar. Here is the first-class story-paper which has made its owner a millionaire with the aid

of a hundred thousand Catholic readers: sixteen pages, illustrated, fifty columns of reading matter as varied and strong in its way as that in the *Sun*, the work of the best writers, all paid for: subscription rate, two dollars. Put beside these what may be considered the best Catholic weekly on the Continent, and hang your head in shame and despair: stale news clipped from foreign and native exchanges; local news, all names, contributed mostly by amateur reporters; poetry from Byron and Jones of Jersey; a serial story of a generation back, without its dead author's name; a three-dollar letter from no-man's land; a few decently prepared departments, but no book reviews outside of short, incompetent notices; a respectable editorial page as such pages go in a Catholic journal—the only paid work in the paper, and poorly paid at that. Lay it aside reverently in silence, for the shame is not the editor's; it belongs to the Catholic body, which has worn it like a cloak of ample fold, needlessly and with cheerful indifference, for thirty years.

I say needlessly, because the standard of weekly journalism was set up shortly after the war, and could have been adopted by the Catholic body then as easily as it may adopt it next century. That standard can be attained, as we see it in the live weeklies of the time, by our people. It calls for elements which we have in plenty; capable management, financial, editorial, literary, first of all; varied contributions from the best writers of the day in every department of literary and scientific labor; directed by a journalistic intelligence so true and trained that every good work of man and society will receive attention, appreciation, aid. We have the managers, journalists, poets, novelists and scientists necessary to maintain the pioneers in establishing the standard. We need only conviction, living, red-hot conviction, on the part of the leaders, that such a press is necessary and feasible. Lacking that—and I defy any theorist to prove that it exists in the Catholic body, in priests or people—we lack everything! I am often asked by interested or moneyed men if such journals could be made to pay. I answer here

that there is a mint of money in the enterprise for shrewd investors : but men prefer to invest in wildcat mines, because money has been made in *some* mines, rather than in a Catholic popular press, out of which money has never been known to come. Small blame to the investors ! Though very little money has ever been put into such enterprises, they have seen journal after journal go to the wall, have heard the wails of those whose fingers were burned in Catholic journalism ; but they never saw the foolishness, the ignorance, the conceit, the incompetency, with which these bankrupts rushed in where the angels of the press tread with circumspection and humility. It is well known to business men that only experts can make a newspaper pay. It is just as well known to the same class that anyone can run a Catholic paper !—into the ground, I may add. The failures, where money was plentiful, were due entirely to conceit and incompetency. Given the common factors of any money-making business enterprise, and a Catholic weekly journal can be made an absolute success. It is because these factors have never been present simultaneously that our journals decay and die, or become venal, morose, insipid ; escaping these misfortunes, they surrender themselves to the demon of partisanship in politics.

JOHN TALBOT SMITH.

THE NEED OF THE CATHOLIC PRESS.

MR. L. W. REILLY'S paper on the weak points of the Catholic press, printed in the February number of the AMERICAN ECCLESIASTICAL REVIEW shows conviction, experience and acute observation. He makes it evident that he desires, above all, that the weak points may be made to disappear and that our press may reach the ideal which many of us believe to be possible.

There are two opinions as to the need of a Catholic press.

There are folk of high standing among us who answer, parodying either Dr. Johnson or Tallyrand, "we don't see the necessity," when the value of the Catholic press is insisted on. These are the people who hold one set of opinions in public and another in private on this subject. It is plain that we are by no means a unit here. This fact must be admitted and considered, as it accounts in part for some of the intermittent support and perfunctory payments of which editors complain. Men who edit or who have edited Catholic papers often forget that the taking of a Catholic paper is not a corollary of Dogma. This lapse of memory amounts to a hallucination with us, and it has been known to make us a trifle querulous. We are not and never have been under any obligations to give all we have to the poor or delinquent subscriber. If we choose to make such a sacrifice God will doubtless reward us; the knowledge that we deserve reward ought not to lead us to expect it from the subscriber except on a purely business basis.

With Mr. Reilly, I admit that there is no Catholic paper in the United States that may be classed with *The Independent*. At the same time I should like to be sure that a paper of the class of *The Independent* would pay before expressing regret that we have not such a paper.

A paper can give no adequate reasons for its existence nor can it exist influentially until it pays or has a good prospect of paying a fair return on the money invested. The question is of demand and supply. I doubt whether the Rev. Wm. Ward Hayes, who has made *The Independent* what it is, with the assistance of a large capital, would be in a position to make the brilliant paper he gives us every week, if *The Independent* ceased to "pay." I hope I may be pardoned for the use of this shockingly commercial word, but a Catholic editor learns by experience that the commercial side of his calling must force itself upon him. If a Catholic paper of the class of *The Independent* could be made to pay we should have it. There is hardly a rich Jew or an infidel in the country who would not be delighted to give Mr. James Jeffrey Roche or Mr. L. W. Reilly all the capital necessary

for such a paper, if either of them could guarantee nine per cent. on the investment. We have Catholic papers that pay contributors and who give their readers all their readers demand; but they do not do things after *The Independent* manner. One reason is that their readers do not demand it of them. Speaking from the point of view of a contributor to the Catholic press as Mr. Reilly has done I may say that I have had as much money for a sonnet from the *Boston Pilot* as from *The Independent*, and if the readers of the *Pilot* would demand much verse, I am sure Mr. Roche would undertake to supply it; and no doubt he would on a similar demand give his readers a paper of the class of *The Independent*, which most of us seem to regard as an excellent paper. The question is, would it pay in Boston and in the great section reached by the *Pilot?*

As I have often been asked to give my opinion very frankly on the subject of the Catholic press, it is only fair that I should show the credentials which permit me to speak with an appearance of authority. I have at various times been the editor of *McGee's Weekly*, the sub-editor of *The Catholic Review* and *The Illustrated Catholic American* and the associate editor (later the editor) of *The New York Freeman's Journal.* My experience outside of these papers has been largely with the secular editors and periodicals, so that I think I am in a position to make comparisons, some of which I shall keep to myself.

The weak points in the Catholic press are lack of capital and a false premise that a religious paper must keep itself apart from the every-day life and thought of the people, that it must be an ecclesiastical organ, with a cylinder set in and arranged to play certain tunes composed without regard to the tastes of people who are not compelled to listen to them. Some of the proprietors of Catholic newspapers—I do not speak of the editors, who are generally men of ability hired at a clerk's wages to grind out the set tunes—fail to remember that their score is not like the Gregorian chant, music which we must listen to whether we like it or not on certain occasions. If one does not care for the tunes of the Catholic

papers of one's diocese, there is an easy way of stopping them: and no number of appeals on the editorial page for payment in advance can oblige a man to part with his money. The Ordinary of the diocese may say that the quality of music discoursed by the organ is exquisite; but that is a question of taste; the possible subscriber says, "unless the editor's tunes please my wife or my children or my guests or myself there is no reason under heaven why I should have His Grace's phonograph in my house. I can have St. Paul or St. Francis de Sales or Thomas a'Kempis or Cardinal Newman for Sunday reading, and the tunes or the polkas and waltzes of the daily press whenever I want them." This is the position, brutally expressed, of the average Catholic.

If the days of bigotry were mercifully to return it would give the Catholic press a great lift. If the daily papers were to close their columns against the *mandements* of our own prelates and the accounts of church celebrations, what a blessing it would be for the editors of our papers! Many a time I almost prayed that the genial editor of *The New York Sun* might turn into a second Nero! And the editor of *The Herald* a Julian, so that all the religious "scoops" might come my way! But Mr. Charles A. Dana still remains the most catholic of men, and there is even a horrible rumor that James Gordon Bennett is "getting religion," so for some time the stalwart Catholics in New York will prefer two lines in *The Sun* to twenty-five in *The Catholic Review* or *The Catholic News.*

If, too, the majority of Catholics had continued to read of the condition and the politics of Ireland in preference to other and more important things, the Catholic editor would have a constituency which he could hold without an effort. Those were sweet days, "sweet as remembered kisses after death," when a three column leader on home rule and one of Father Burke's sermons and six columns of Irish news from the *Dublin Freeman's Journal* made the weekly issue. And before going to Coney Island for the afternoon one had only to add spice to the arrangement by "pitching into" the first esteemed contemporary that came

to hand! This can not be done now. The Catholic pressman is in competition with the world. He cannot appeal to the Irish national spirit or the kind of piety which will induce a man to pay for a thin tract when he can buy a book by a great doctor in divinity for the same money. He must gain the good will and the interest of wide-awake people who are alive to all the electric currents of the day and who hold that a Catholic paper in the household is "a perpetual mission" only when their children can be led to read it.

The appeals for subscriptions that we editors used to make were much in this form: "I can not give you a very good paper, although you will be obliged to pay me three dollars a year in advance; but, in time, if I can afford it after you have paid your subscriptions, you shall have the worth of your money; of course not this year, but next."

A shoemaker who would begin business in this way would be ruined in advance! And that shoemaker who gave us what we did not want and then complained because we gave it back, would be looked on, from the business point of view, as insane. The shoemaker, however, would have done just what many owners of Catholic journals do continually.

If a paper is to represent the views of a prelate in matters outside of those which every Catholic editor should take in strict duty from the Ordinary of his diocese it ought to be subsidized. Otherwise a subsidy will not help it at all. A paper can never inspire confidence until it pays. A subsidized paper will never take care of itself. If you begin to feed it on pap after the first year it will not earn enough as it grows older to keep itself. The first year of a Catholic paper is generally its easiest. People believe in its promises and there is the pap of the stockholders who generally think that it is only necessary to "hire" a man and to set the presses going. During the second year the amount subscribed by the stockholders, a fabulous amount in their eyes but small in the eyes of the pressman, disappears. There is a panic and the paper takes refuge in patent insides; and perhaps a cheaper editor is engaged. Finally it falls into the hands of a deserving ex-sexton who does what he can with

the advertisements, and alternately pleads with and threatens his subscribers. There are several Catholic papers just at present undergoing this process. The ideal relationship between a Catholic editor and his Ordinary was once described by John Boyle O'Reilly. "Theology," he said, "it doesn't trouble me at all. I stick to the little catechism. If I make a mistake the Archbishop tells me so; I don't make an act of contrition, but I do make satisfaction as soon as I get a chance." The relationship between a Bishop and an editor can easily be arranged by faith, common sense and tact, which every Catholic editor must possess, or perish. A Catholic newspaper at variance with the Ordinary of its diocese is an anomaly and anachronism. If it exist it ought to be printed in the Latin tongue. At the same time a paper which represents only the opinions of the Ordinary on all subjects has no reason at all to exist.

In my experience no paper has been killed by the undue influence of the Ordinary of the diocese or by his neglect. The most common cause for the constant convalescence of Catholic papers is lack of capital and of good business management. Capital will be of no use unless well managed. It must be handled so as to produce a profit. Until the managers of our press look on it from a business point of view it cannot be made thoroughly efficient. That paper which is true to the teachings of the Church, which strengthens, consoles, stimulates, and, by all means, cheers and amuses its readers and pays at least five per cent. on the amount invested, is the successful paper. The last requisite is both the base and the capital of the pillar.

A man may write like St. Paul or put pictures in his paper worthy of St. Luke, but if he has not capital enough to help him through the "dry" season, July, August and September, he is lost. Besides, no paper can depend entirely on its editorials. McMaster's did; but his was always a personal organ. It died with him; it represented him and it can scarcely be looked on as a standard of comparison; he despised business details, and its difficulties were due to this quality in the character of a man of great genius. As Mr.

L. W. Reilly has said in his paper, Mr. P. V. Hickey was admirably equipped. He was devout, reverential, learned and prudent: he had acquired a knowledge of journalism on *The World* under the most versatile of journalists, Mr. Hurlbert. He had a brilliant staff in the beginning, among whom were Mrs. Elizabeth Gilbert Martin, the princess of paragraph writers; Girard, then of *The Graphic*, and John MacCarthy. He knew how to make a good paper and he did it. His plans were sanguine; capital failed, and he was in the heat of the struggle when he died. Without impertinence, I think I may say that all *The Catholic Review* needs to-day is money.

In the first place an editor is necessary. He need not be a man of reputation; and prudence is generally an overrated quality. An editor who must make his paper pay from five to seven per cent. will never be very imprudent. The man who owns an interest in a horse does not ride him to death; but the man who is engaged to ride him from year to year, is not so careful. An editor who will be permanent is necessary. But this editor must have funds at his command for contributors. An editor should not write too much; it is his business to make others touch on the right things. He must see that in every issue of his paper there is sufficient material to interest all of his subscribers,—men, women, and children. If you interest the ladies you are safe, and a man will think twice before he stops a paper in which the women of his house are interested. And you can not successfully print a paper for men,—unless it be a political paper near the election time. Faded receipts for the household will not do. The sole editor of a paper makes a mistake if he puts the family interest below his great editoral utterances. I have tried it myself. Once when *The Freeman's Journal* felt it could not afford to pay a "lady help" for the household department, a receipt for snow pudding turned out to be soft soap. An expert ought to be paid to manage the agricultural column, too, if there be one. Farmers in Maine do not care for instruction as to the spring crops taken from a Louisiana paper, and *The Freeman's Journal* would not have

been threatened with a lawsuit, if the hens of the man near Syracuse had not died because of the authoritative *formulae* printed, with the intention of making them lay during the season when eggs are dear. Nor can a good Roman correspondent be attained without money; nor novelists,—for some day Lady Georgianna Fullerton and Mrs. Craven and Miss Mulholland's stories which have been used over and over again will be utterly thread-bare, though as beautiful as ever. Again, the ideal editor ought to be a man of experience and he ought to be well informed. Brilliant writing is a delightful ornament to an editorial column, but accurate information is better. The ideal editor ought to know people, to be sensitive to coming changes; and, above all, he should not be a partisan in any narrow sense;—because partisans, while they seldom lie, see things from their own point of view only: consequently they seldom tell the truth. Now an editor of this sort must live decently, as Mr. Reilly insinuates. In a city like New York particularly, no editor can be really effective unless he is "in the swim" in a great many ways. He can not be recluse: he must know what is going on in every direction. A man who can do this can not sit at "good men's feasts" without returning the compliment to his host though I do not think—in spite of Mr. Reilly's implications—that the extent of a man's legibility as a dinner guest is gauged by his bank account. There is generally a seat everywhere for a clever editor who wears a good coat, yet the matter of social position is often complicated by the self-respect of the editor. Now a man with these qualifications need not go a-begging: he must be paid and paid well.

Then there is the local staff. You must have well trained men. Quite as important is the business manager. When we remember what the advertisements mean to a paper, it is not necessary to accentuate the value of a competent manger. An editor, too, must have a good fund for contributors. The market is so large for good "copy" and Catholics are so clever, that there is not any of them who feel *obliged* to take one-fourth the price of the copy they furnish for the secular press. Again the demand for "copy" on Catholic subjects

has so much increased in the office of the Sunday editions of great daily papers, that many of our Catholic journals are content to take it at second-hand, with credit, of course. This is because the paper can not afford to pay for it.

I am not as pessimistic as Mr. L. W. Reilly, whose experience in Catholic journalism has been as great, if not wider than mine. There is no better paper, for its purpose, for instance than Mr. Desmond's *Catholic Citizen* or Mr. Conde Pallen's *Church Progress*. But neither of them claims to be a national organ of the class of *The Independent*. They are both local journals. There are only four cities in this country from which a great national journal could be published, and these are Washington, New York, Chicago, or San Francisco. Given a broad-minded man, familiar with the needs of the country and a sufficient capital, the ideal Catholic paper can be started. It will come in time and around it will perhaps form that great publishing concern that has been dreamed of, and which Lawrence Kehoe did not build up only because he was twenty-five years in advance of his time. Without this great instrument of expression on all topics, we shall always be looked on as second rate. Every time a Catholic newspaper, worthy of the name, complains of non-support, it corroborates the calumny that our people are indifferent to literature when not positively illiterate. The truth is, that Catholic papers are not supported, because they have not the money to *buy* the proper means of support. What made *The Century Magazine*, of which I have the honor to know something? Genius and capital;—but genius would have been powerless without capital. What has made the New York *Sun?* Mr. Dana, and plenty of money. The Archangel Michael, were he reduced to use merely human means, and blessed with a pen of fire, could not conduct a Catholic paper better than the Catholic editor, who has to build brick walls without the mortar,—which is money.

MAURICE FRANCIS EGAN.

THE CATHOLIC PRESS AND EPISCOPAL AUTHORITY.

SOME time ago the REVIEW published a paper entitled "The Weak Points of the Catholic Press," by L. W. Reilly, whose ripe experience as editor successively of two leading Catholic weeklies gave to his outspoken views decided weight. The article, although addressed to the clergy, on whose active co-operation the improvement of the Catholic press is felt largely to depend, found its way into various editors' sanctums. Among other charges made by Mr. Reilly was that of "a lack of standing," by which was meant that our Catholic papers were not, as a rule, the properly accredited official organs of the Bishops. This seemed to be considered by some not a weak, but rather a strong point, and *The Washington Church News* solemnly proclaimed itself "thankful" that Catholic journals are not official publications, and reminded its readers that "official organs are not popular from the very fact that the people like a diversity of sentiment upon non-essentials." It is hard to see how the desire for diversity of sentiment upon non-essentials is balked by the fact that a paper is an official journal. Indeed, the sober earnest with which such a plea is made simply shows that the subject of proper hierarchical control of the Catholic press is misunderstood by some of the men who, of all others, are expected to know the limits as well as the rights and privileges of their profession. The idea that episcopal jurisdiction in regard to the Catholic press is, as a recusant editor recently expressed it, nothing less or more than the claim "to dictate what shall and what shall not go into a Catholic paper," dominates amongst us to a greater extent than one would expect in this age of free inquiry and assertion of individual rights. Such an assumption is of itself a sad commentary on what we have to expect of Catholic journalism under present auspices. However, there is much to be said in behalf of editors, when one undertakes to vindicate the very expedient right of episcopal authority in matters of Catholic journalism. An editor of an official organ, which, with us, means nothing more than a paper which is pub-

lished under proper ecclesiastical supervision, is the freest man in the world, and protected moreover, not only against attacks of those who respect nothing but enforced authority, but also against his own errors, which is a much greater boon. In short, a Catholic journal rightly managed under ecclesiastical supervision enjoys all liberty this side of license, provided the editor possess

(1) Knowledge enough to decide what is sound Catholic doctrine ;

(2) Character enough not be a time-server and mere flatterer of persons in authority ;

(3) Religion enough not to spread scandals nor to practice detraction (under which name may be included theft of literary property);

(4) Tact enough not to give deliberate offence to his superiors, ecclesiastical or civil.

With these qualities the editor may disport himself as he pleases, furnish endless "variety of sentiment in non-essential" topics, chastise error, expose malice, ridicule folly, and, if he can, write original articles which deserve the name. Surely this is a broad field when we remember that it embraces every subject under the sun which admits of treatment from a Catholic point of view ; for we take it that the principal purpose of a *Catholic* newspaper is to explain the Catholic view, especially in those essentials of public life concerning which Catholics need be informed to render their conduct consistent with their faith. In this way are the sterling Catholic journals in different countries managed, which command the respect of friend and foe, and really exercise a far more dominant influence than any individual Bishop.

It may be objected that, whilst the liberty of the editor of a Catholic paper is very large in the abstract, it is practically bound up by the will and power of a diocesan, who may set aside all considerations of justice in the endeavor to enforce his prejudices and caprices. Very true—a Bishop may meddle with the business of an editor, may denounce his paper and excommunicate the writers and readers, and all this wrongfully or unreasonably. Such cases are rare, and when they

occur the abuse of authority can be made to turn effectually against the man who mistakes his position of responsibility for one of serf-master. The editor, if he be actually treated with injustice, has invariably the advantage; for his case allows the double appeal to the public and to higher ecclesiastical authority. But in ninety-nine cases out of a hundred the editor to whom a Bishop applies the practice of

sic volo sic jubeo, stet pro ratione voluntas,

has imprudently provoked the onslaught; otherwise he will prove his true mettle as a man of judgment and discretion such as an editor should have, by avoiding getting into the wrong through an offensive or ill-judged defence.

There is no injunction in ecclesiastical law against opposing the *views* of a Bishop, unless these views are identical with Catholic doctrine and morals of which the Bishop is the guardian, and, in doubtful cases, the interpreter. The public person of the Bishop whilst he holds rightful position is as sacred as the deposit of faith which he guards and as the laws which he makes for the government of his flock. The fact that a Bishop may err in judgment or in act exempts none of his subjects from the obedience and reverence due to his sacred person and laws, so long as he is the legitimate representative of authority; just as the error of a judge, even when proven by the reversal of his sentence in a superior court does not sanction deliberate contempt of the inferior court.

Which then are the limits that circumscribe, and at the same time guarantee, the freedom of the Catholic press in its relation to episcopal authority? To answer the question properly, we must first define what a "Catholic" journal means; next, in what consists the legitimate authority of the hierarchy, preventive, restrictive and penal.

I.

A newspaper which assumes for its title "Catholic" pledges itself by that very name to positive service in the domain of the Catholic Church. Its reading matter, its

advertisements and illustrations are not only to convey nothing contrary to Catholic doctrine or modesty, but they are to minister to the wants of Catholics in a way which tends to realize for them the benefits of their religion. It is in this sense that the word "Catholic" is commonly applied even by Protestants, and it is with this tacit understanding that our Catholic people subscribe for a "Catholic" paper. If they want "news" or to be kept informed about professional matters, or to remain alive to the doings of their political party, or to see the latest styles in furnishings, and the like, they find it in the daily papers which most persons nowadays read, or if they don't, it is a sign that they do not care for such information. If then these topics enter into a distinctly "Catholic" paper because they are supposed to be of some value to its readers, they must at least be divested of that form and spirit which render them a danger to faith and morals. The secular journals of to-day are for the most part sensational and not over prudish in matters of decency. Persons who buy such papers know what they have to expect. The parent, however, who reads them is not always willing to let his children do the same. He relies upon the religious weekly to supply in some measure the kind of reading which will inform the young mind over and above the essentials to be learned in the school and church; he expects, moreover, that the misrepresentations and disedifying details, with which the secular press abounds, be righted and counteracted by the religious journal, to which he subscribes for his own information as well as that of the members of his family.

It is a sorry fact that to such expectations, which, expressed or implied, are those of every sensible Catholic who takes a Catholic paper, the answer comes at times a wretched disappointment and often a danger to religion, all the more insidious because invested with a false title. We speak of papers that habitually dish up scandals current in ecclesiastical circles,—criticise measures of church legislation of which the critics have no understanding,—reprint vulgarities which no lady or gentleman cares to see or hear,—publish

quack advertisements with captious headings which lead the reader to believe the subject treats of religious themes,—reproduce the undisguised Gospel cant which appears simultaneously in third-rate Protestant journals but which is made to pass among uninformed Catholics as original contribution,—indulge in systematic and fulsome adulation of priests, choir prima donnas, politicians, local advertisers; nay, corrupt the simplicity of little children by stirring their egotism with the evident view of rousing the vanity of their parents for the purpose of securing subscriptions,—offer combination lists of books and papers to subscribers which in some instances are not merely unfit to be read by any Catholic but are immoral and hostile to the Catholic faith. About plagiarism or patent insides we have but one thing to say. If our journalists find good things free of access let them use these. A first class magazine or paper will hardly begrudge them the borrowed plumes even when no credit is given to the source whence they are taken. But the case is different when, before selling his pilfered ware, the clipper of a journal mutilates it, and destroys a good argument in the attempt to render it original; or if he misuses the names of persons in authority who are made to stand sponsors for his bastard offspring. Such writers or editors have no sense of the responsibility which they assume in behalf of the Catholic name under which they trade.

Is a Bishop or a pastor who is alive to the interests of his flock to be blamed if he refuse to tolerate this sort of systematic imposition? A paper is not a Catholic paper because it assumes the name of "Catholic"; nor because its editor is a Catholic or even a priest; nor because it manages to obtain a card of recommendation from a Church dignitary at home or abroad; nor because the gossip with which it fills its columns turns about Catholics and Bishops and priests. The essential test of a *Catholic* paper is its orthodoxy in matters of faith, its elevated and elevating manner of treating all questions that have a moral aspect, its loyalty to legitimate authority both in Church and State. These are the things which make it *Catholic*, whatever other per-

fections it may possess over and above to recommend its popularity, and secure it a hearing as an efficient and facile educator at the fireside and elsewhere. Without these qualities it has no right to exist under its assumed title, for it is well understood that that title is often the only guise under which an ill-managed paper can effectually enter the Catholic home.

If ecclesiastical superiors have a right to warn their people against imposters who collect money for seemingly religious purposes which only cover mendicancy, then they have, with greater reason, the right to withhold from them the trashy and unwholesome literature which some of our "Catholic" journals at present carry into the homes of Catholic families. They are the parasites that keep the better class of Catholic papers down by engaging the patronage of persons who know not how to discriminate, and are allowed to feed upon intellectual garbage poisoning their faith and loyalty.

II.

The claim has been recently expressed in defence of editorial liberty that a Catholic writer is under the jurisdiction of his Bishop only in doctrinal matters defined by the Church. The proposition is absurd as well as dangerous to Catholic morals. In the first place, it is explicitly censured in the Syllabus.[1] Furthermore, such a limitation would allow a Catholic writer to teach any number of doctrines *contrary* to, and subversive of, the Catholic faith. There is some difference between doctrines *defined* and doctrines *to be believed* in the Catholic Church. Belief in the divinity of Christ was not a defined doctrine before the Council of Nice, when Arius was cast out of the Catholic fold for denying this truth; yet none will maintain that a Catholic was free to controvert or deny

1 Among the condemned propositions contained in the pontifical code, the xxii, occasioned by the pronouncement of a number of theologians and *savants* at the Congress of Munich in 1863, reads: Obligatio, qua catholici magistri et *scriptores* omnino adstringuntur, coarctatur in iis tantum quae ab omnibus credenda proponuntur. (Epist. ad Archiep. Frising. *Tuas Libenter*, 21 Dec., 1863.)

the belief in the divine Sonship of Christ during the three hundred years which preceded that definition as an article of faith. Dogmas are test-propositions of heresy, not complete embodiments of faith. Theologians therefore wisely distinguish between

(1) Truths of *Catholic faith*, *i. e.*, dogmas which none can deny without incurring the guilt of heresy;

(2) Truths of *divine faith*, *i. e.*, such as are not defined, but yet explicitly contained in the Sacred Scriptures, and sanctioned by authentic tradition;

(3) Truths embodying *theological conclusions*, *i. e.*, definite propositions deduced by logical evidence, and in necessary sequence, from antecedent principles given by divine revelation.

Now the obligation of Catholic writers extends to these three categories of truth.

But more. The editor of a Catholic paper has obligations not only in matters of truth to which he is to conform his teaching, he has also obligations of loyalty to which he is bound by the laws of Catholic discipline. Leo XIII, who has been hailed as a pontiff of most liberal views, and one who appreciates the independence and power of the Catholic press, writes on this subject: "It will greatly add to our salutary strength if each country has its own journal doing battle for the truth, but in such a way that each perfectly conforms to the judgment of the Bishop, seconding, by every right means, whatever his prudence dictates. And let the clergy foster these journals with all zeal, and aid them with their learning; and wherever they find men *truly* Catholic who are active in this work, let them give to these most generous support and favor."[1] The Sovereign Pontiff is careful to emphasize the word *truly* (reapse) Catholic when he

1 Qua prompter apte et salutariter fuerit, si suae propriaeque ephemerides, veluti pro aris focisque propugnantes, unicuique sint regioni, eo modo instituti, *ut nulla in re a judicio* episcopi abscedant, sed recte studioseque cum eis conveniant prudentia et voluntate; eisdem autem et clerus benigne faveat suaeque afferat doctrinae praesidia, et viri quotquot *reapse* sunt catholici omnem gratiam bonamque pro viribus et facultate opem largiantur. (Epist. Leonis XIII ad Episc. Imperii Austriaci. Mart. 3, 1891.)

speaks of editors who are to be seconded by the clergy.. A Catholic who lacks respect for his ecclesiastical superiors, and who appeals for a justification of that lack to the shortcomings of the person who happens to represent the authority, is not qualified to be an editor, least of all, of a Catholic organ. A Bishop may, like any other person in authority, mistake his rights or his duties, commit errors in faith as in morals from which the humblest of his subjects might remain free; but such mistakes and errors do not, as we said before, absolve the Catholic from the duty of allegiance and obedience any more than the personal conduct of a captain in the army, or of a State official, frees a subordinate from the obligation of carrying out official orders or defending his national ensign. If a civil or military ruler neglects his duties and demoralizes the ranks, there are means and ways of bringing the injury resulting from such contingency to the notice of higher authority, but until judgment has been rendered, obedience is an absolute requisite of good order, and in such cases loyalty is the wisest of policies. In the Church the same rule applies, and it is a rule most practicable under a hierarchical system which has been for centuries the admiration, and, in many cases, the model of civil organization.

Let editors, then, take the keynote of their paean and the direction of their march from the Bishop of their diocese. This applies to matters of Catholic teaching, Church discipline and general policy on questions which directly touch religion. An editor who opposes his Ordinary is apt to suffer from it, and in nearly every case justly so, because a Bishop has good reason to be cautious in censuring a newspaper, whilst, on the other hand, he must realize that it helps his own cause to have the aid of a good Catholic medium for the work over which he is placed as head and responsible ruler. Open disagreement calls forth the applause only of those who are hostile to the interests and progress of the Catholic cause.

It is hardly necessary to dwell on the right of literary censure, which is at the same time a duty with the guardians of pure Catholic doctrine. The practical force of the Index

laws has been much modified of late years, and that this modification is an outgrowth of newly developed circumstances attendant upon modern civilization is shown by the changes proposed in regard to the subject by the Bishops themselves at the late Vatican Council. As a matter of fact neither its preventive nor its corrective provisions have had any perceptible influence upon our press. This unquestionably accounts to some degree for the weakness of Catholic journalism in the United States when compared with that of England, France and Germany. Ecclesiastical supervision of the press, that is, of the religious press, is as essential to the vigorous growth of a Catholic literary and public spirit as it is to Catholic education, for the simple reason that the religious press is a branch, and a very important one, of our religious teaching system. It supplies what is called in scientific language the apologetic element of the Catholic defence. That element can in no sense be said to be independent of the ecclesiastical authority, much less can it be said to be a slave to ecclesiastical self-will, any more than any other subject or institution in a diocese, provided the managers know their business and attend to it. *The real harm comes from a want of supervision.* It enables, in the first place, any man who can set up a printing press, to assume, without further credentials, the position of instructor in matters essentially within the province of the Church. We have Catholic Weeklies just as we have Catholic shoe stores and Catholic barber shops, which means that the owner or printer is a nominal Catholic. Even less than this is considered requisite. There are Jews, infidels and Protestants who own Catholic newspapers. They hire Catholic "help," that is to say men who, when some accident deprives them of their fictitious position as Catholic editors, too often seek and generally find an opening in Protestant papers, like *The Independent*, by writing anti-Catholic and scandalous articles signed "By a Catholic," and claiming to be revelations of what is going in the "Roman Church."

Yet such papers are supposed to speak the mind of the Catholic Church, to be informed by her teaching and spirit,

even when they bear no mark of approbation from their Bishop. All this could not happen if the editor were made aware that the message he carries to the people, with the badge of the Catholic Church as his credential, must be true; that he cannot utter of his own discretion things for which bishops and priests are made directly responsible; that if he chooses to build a fire at the risk of burning the house of God, he will be made to pay the cost. In short, a Catholic editor is, in justice to the Church and those who truly represent it, obliged to have proper credentials; they may not be demanded by the Bishop who trusts him but he must have them if demanded. Experience has demonstrated that a Bishop cannot easily depose an editor who hinders or injures the Catholic cause, if he is once in possession. In such circumstances a proper and effective policy is suggested by Leo XIII in his Encyclical on the duties of Christian citizenship, in which he recommends Bishops to endorse only able and honorable men who will sustain the true mission of the Church through the press and bids the clergy to encourage and support them in their labors. Open favor shown to the better class of our Catholic newspapers would weaken the hangers-on who trade on both sides of the fence. This supposes, of course, unanimity in the hierarchy, which could be easily effected in this as in other matters relating to the common government of the Church.

By open favor, however, we do not mean "approbations." They rarely do any good and have often done a great deal of harm. The most un-Catholic papers have had and still have the highest approbations. Anybody who knows how such endorsements are made and obtained will agree with us in holding that they inspire no trust, because they imply no responsibility on the part of the approving dignitary, but simply state in other form that "we believe that Mr. so and so is a good man who won't do or write anything rash, and we hope he will be able to sell his paper to you Catholics who trust him as we do." A well managed paper will endeavor to stand on its merits. A personal endorsement may be withdrawn at any time for personal reasons,

and it thus actually limits the freedom of the editor. His loyalty to the Ordinary should be an understood fact and is not to be confounded with conformity to the personal opinions and good-will or favor of the Bishop. An editor may, as we said above, differ from his Bishop in every point of view except in matters of faith or ecclesiastical, particularly diocesan, discipline; but in these, whilst he has rarely the knowledge, he has never the authority to differ with reason. Most Bishops will be reluctant to quarrel with or lose the services of a man who knows how to differ from them unless there is question of obstinate error, or contumacious irreverence.

"Quoniamque fortuna reipublicae potissimum ex eorum pendet ingenio qui populo praesunt, idcirco Ecclesia patrocinium iis hominibus gratiamve praebere non potest, a quibus oppugnari sese intelligat, qui jura ipsius vereri aperte recusent. . . . . His praeceptis norma continetur, quam in publica actione vitae catholicum quemque necesse est sequi. Nimirum, ubicumque in negotiis publicis versari per Ecclesiam licet, favendum viris est spectatae probitatis, eisdemque de christiano nomine merituris: neque caussa esse ulla potest cur male erga religionem animatos liceat anteponere." (*Leo XIII De praecipuis civium Christianorum officiis.*)

We may be allowed in conclusion to say that these remarks are not intended in the spirit of criticism, but rather to draw attention to a fact, the realization of which can only tend to benefit both Catholic editors, and above all, the cause which we live, and profess in common, to defend—the Church of Christ—which alone offers the hope of true progress.

It may seem to those who are not familiar with the variety of papers which pass as "Catholic" in the United States, that we have somewhat exaggerated in what has been said in this article. Yet such is not the case. Of the large number of Catholic exchanges received by us there are several that we would not allow to be read by respectable non-Catholics or young persons, from a legitimate fear of injuring the Catholic name or weakening the Catholic faith.

CONFERENCES

THE CORRECT VERSION OF THE OFFICE AND MASS "DE SACRA FAMILIA."

The editor of the Roman *Ephemerides Liturgicae* directs attention to some errors in the folio of the new Office of the H. Family, which he ascribes to the carelessness of the printer (typographica incuria). The first two inaccuracies mentioned were practically unimportant omissions which have been supplied since then. A third error is noted as occurring in the Introit of the Mass, which reads "*Exultet* gaudio pater justi, gaudeat Pater et Mater tua, et exultet *qui* genuit te." We hesitate to accept the criticism which substitutes *Exultat* in the first part (retaining it in the second) until the authoritative declaration of the Sacred Congregation sanctions the change. The reason assigned by the writer in the *Ephemerides* for the proposed correction is a reference to the text in the Book of Proverbs (xxiii, 23) whence the words of the Introit are evidently taken. This reason seems to us insufficient, for, whilst the verse of the Introit is invariably the verbal text of a psalm, or portion of it, the antiphon, which precedes it, is frequently an *adaptation* from some scriptural text, or even an original wording of a liturgical thought. The *Exultet* is here part of the antiphon and it is not unlikely that it has been intended just as it stands, all the more when we notice that a part of the verse which completes the sentiment as expressed in the Proverbs is here omitted. A similar instance of adaptation may be found in the Tract of this same Mass.

We notice that the Tournai edition prints Ps. lxxxv in the Introit. It should read Ps. lxxxiii.

The Offices are reprinted in this number for reference and the convenience of our readers.

INCENSE AT HIGH MASS WITHOUT MINISTERS.

Qu. REV. AND DEAR SIR.—In Wapelhorst, n. 97 ad 3, I find: "S. R. Congregatio declaravit, in Missa quae cum cantu, sed sine Ministris celebratur, incensationes omnes omittendas esse."—18 Mart. 1874, de Zachatecas, n. 5581, et 7 Jul. 1880, Salfordien.

In the *Cérémonial Romain* of Falise, an edition bearing the approbation of the S. R. C., "nihil obstat," dated June 20, 1876, I read: "As a rule at this kind of Mass (cum cantu sed sine Ministris) there is no incense; the Sacred Congregation of Rites, however, allows the Bishop to tolerate the contrary usage in churches from which its elimination would be difficult."

Will you kindly inform whether the custom, obtaining for a period of twenty-five or thirty years, of using incense at such Masses is a sufficient authorization for the continuance of the practice; or whether, in view of the most recent declarations of the Sacred Congregation of Rites, the custom has not lost the force of law?

Resp. There is hardly any doubt that the Sacred Congregation, whilst desirous to prevent the introduction of a custom like the above, would allow it to continue without censure after its having been in existence for a generation or longer. To abrogate it would be apt to scandalize those who have never or rarely seen any other practice, whilst its continuance, having nothing disedifying in it, cannot be construed as a conscious breach of the prescribed ritual, especially where its introduction may not be traced to any particular person or place. The reader may judge for himself from the following two decisions

II. DUBIUM.

Omnes fere sacerdotes hujus missionis, deficientibus diacono, subdiacono et choro, missam soli cantant, et in eodem altari thurificare solent. Sunt tamen quidam ministri superpelliceis induti a quibus navicula ministratur. (C. P. pro Sin. 16 Jan. 1797. *Vic. Ap. Tunk. Occid.*)

II. DUBIUM.

Cum in istis regionibus, attento parvo missionariorum numero, difficile sit etiam in solemnioribus festis missam canere cum min-

istris, *in aliquibus missionibus praevaluit usus* thurificandi in missa cantata absque ministris : quaeritur utrum consideratis circumstantiis usus possit tolerari. (C. P. 23 Aug. 1852. *Vic. Ap. Jaffnen.*)

In both cases the same answer was returned by the Sacred Congregation de Propag. Fide, namely : *Non esse inquietandos.* No question was asked nor modification added, although it is plain that the custom in these cases cannot have been much older than that which exists in certain parts of Canada.

THE "LITANIAE SANCTORUM" IN THE OFFICE.

Qu. REVEREND EDITOR :

There is a difference of opinion between A. and B. about the language to be used in the recitation of the Litany of the Saints, when prescribed, as on the feast of St. Mark and Rogation days. A. considers said Litany as an integral part of the divine Office and maintains that, unless a priest recite it in Latin, he does not fulfill his obligation. B., on the contrary, holds that the Litany of the Saints is but an occasional addition to the divine Office, the same as the prayer to be said after Mass, which is no part of the Mass, and that therefore, the use of Latin is not absolutely required, and consequently a priest is not bound to repeat said Litany in Latin after he has recited it already once with the people assisting at Mass on those days. Whose opinion do you think the right one?

Resp. Although the Litany is but "an occasional addition" to the ordinary canonical Hours it constitutes an integral portion of the *liturgical* Office on certain days. As such it cannot be recited in any idiom but that prescribed for the liturgical service, which is the Latin. Adone, in his *Synopsis Canonico-Liturgica*, cites a special decree of the S. C. of Rites (June 8, 1658) saying: Litanias *vulgari* idiomate recitari S. R. C. *non* permittit. Although the same *Dubium* as given in the *Collectio authentica* is answered

by: S. C. respond. *Nihil*, we may readily infer from various other decisions declaring *Lytanias, prout jacent in Breviariis, esse dicendas* (Apr. 1636), that the Latin idiom has to be used in order to fulfill the *canonical* obligation, which is distinct from the *devotional* exercise of reciting the Litany in the vernacular. The latter insures the gaining of an Indulgence, but beyond this is something distinct from the *canonical* recitation which is obligatory.

THE LIBERA APART FROM THE MASS.

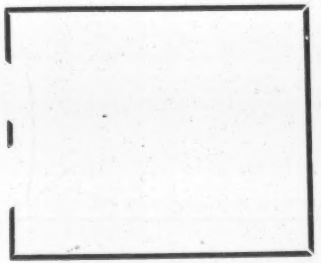
Qu. Is the ceremony of the "Libera" to be considered as inseparable from the Requiem Mass; or may it be recited or sung at a funeral in the afternoon?

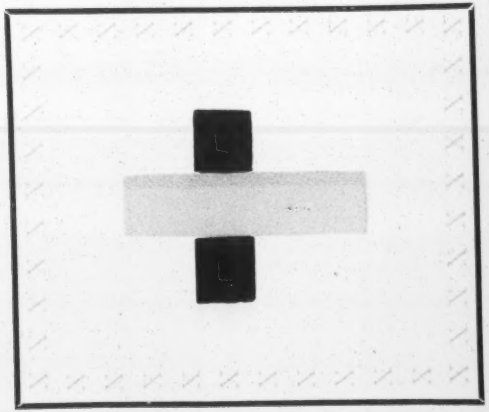
Resp. At the end of the ceremonial prescribed for the *Libera* service in the Ritual the rubric adds: "missa vero *si hora fuerit congruens* . . non omittatur, nisi obstet magna diei solemnitas aut aliqua necessitas aliter suadeat." This implies that the Mass and Office and the *Libera* are not inseparable.

The universal practice sanctioned in the Church, is to recite or sing the Libera, beginning with the "non intres" down to the end of the form found in the "Exequiarum Ordo" of the Ritual whenever the body is brought to the Church.

THE WHITE SCAPULAR OF THE MOST HOLY TRINITY.

Some Manuals of the Confraternity of the Most Holy Trinity state that the Scapulars of the Order may be made of white *linen or* wool—"accipiant et secum ferant scapularium SS. Trinitatis ex *lino aut* lana alba" (cf. Beringer,





Ablaesse p. 624.) This fact has caused the S. Congregation, some time ago, to define the matter. (Decret. auth. n. 423 ad. I.) There being still some doubt as to the proper form of the Scapular, the Redemptorist Fathers, who enjoy the faculty of investing in the *five* Scapulars by a single act, requested the General Superior of the discalced Trinitarians in Rome to explain what form was considered proper and authentic for investing members of the Confraternity. In reply the Superior sent a pattern of which we give an exact copy below.

The larger and principal part of the Scapular, which is to be worn on the breast, has the red and blue cross sewed onto its outer surface. Two bands (red and white) connect it with a smaller piece of white woolen cloth having no cross or figure upon it, which hangs from the back over the shoulders. The accompanying letter of the M. General of the Order is as follows :

In the Manual of the Confraternity (of the H. Trinity) it is said that the members must conform to the manner of Scapular worn by the religious, because, in the matter of gaining Indulgences, the means used must not be doubtful but certain. It is therefore requisite that the Scapular be made of white wool, consisting of two parts united by two cords, so as to allow it to fall over the head, one portion, with the cross upon it, hanging down from the shoulders on the breast—the other having no cross, on the back. The colors upon the front Scapular are (according to the Bull of Clement IV "in Ordine vestro,") *blue* for the transverse or horizontal line, and *red* for the perpendicular line.

The Superior at the same time points out the necessity of conforming to the pattern given by him as the only authentic and proper one, inasmuch as the Order does not consent to accept members of the Confraternity who do not comply with the condition of wearing the Scapular here described.

We append the original letter of the Very Rev. General, and a *facsimile* of the scapular sent with it, prefaced by a few lines in reference to the objects of the Confraternity of the M. Holy Trinity.

PRINCIPAL OBJECT OF THE CONFRATERNITY OF THE HOLY TRINITY.

It has been asked what is the purpose of the Confraternity of the Most Holy Trinity, since the Order of Trinitarians, originally (A. D. 1198) instituted for the liberation and redemption of captives from the yoke of the Turks, no longer exists for that special end, because the aggressive power of the Saracens has long ago been checked by the Christian princes of Europe. The Order of Trinitarians as constituted at present has for its object the following aims. (1) A special devotion to the Most Holy Trinity as the fundamental mystery of Catholic faith. (2) The exercise of works of charity, principally by contributing alms for the relief of Christians in countries hostile to the faith, and also for the purchase of negro children sold in the slave-marts, in order to give them not only their liberty, but also a Christian education. This is the special work to which the Religious of the Order devote themselves, and in which the members of the Confraternity throughout the world directly co-operate by their prayers and alms.

Monastero dei Trinitari, Scalzi.

ADMOD. REVERENDE PATER:

. . . In libro manuali confratrum nostrorum, isti dicuntur sese conformari debere religiosis quoad Scapulare; nam ad indulgentias lucrandas oportet uti mediis certis, non dubiis. Quapropter dictum Scapulare confici debet ex lana alba, constare debet duabus partibus continuatis seu affixis duabus cordulis, ita ut possint caput capere, et per humeros distendi, ut pars cum cruce ad pectus, altera sine cruce ad terga veniat. Crux vero in qualibet sua parte plana esse debet. Quoad dispositionem colorum, sic legitur in bulla Clementis IV incip. *In ordine vestro.* "... Crux in pectore cujus brachium quod vadit in transversum sit cærulei coloris."

Ad majorem rei intelligentiam hic includimus parvum Scapulare pro exemplari aliorum conficiendorum.

Enixe hortamur Reverentiam tuam ut pro tuo posse studeas quatenus forma haec unica Scapularis SSmae Trinitatis omnibus nota sit; quia nullo pacto intendimus Ordini nostro aggregatas esse

Confraternitates, quae, sive quoad materiam, sive quoad formam, Scapularia a praesenti dissimilia in usu habent, etiamsi ab antiquissimis temporibus eis usi sint. . . .

Addictissimus in Domino
FR. GREGORIUS *a Jesu et Maria*,
MINISTER GENERALIS.

Romae, e N. Conventu S. Chrysogoni Mart. Trans Tiberim, IX Kal. Jan. 1894.

DISPENSATION FROM ABSTINENCE "IN FORO EXTRA-PŒNITENTIALI."

Qu. We read in the Apostolic Facultatics granted in our diocese "Dispensandi, quando expedire videbitur, super seu carnium, ovorum et lacticiniorum tempore jejuniorum et Quadragesimæ" etc. — I hold that this faculty can be exercised *in foro conscientiæ pœnitentiali et extra-pœnitentiali*, others maintain that the Bishops restrict the exercise of the faculty to the *forum conscientiæ pœnitentiale*. Which opinion is correct? A. K.

Resp. The application of this Faculty, as it stands, does not appear to be restricted to the confessional. When given, as is customary with us, not only to pastors, but "omnibus confessariis," it delegates complete jurisdiction, not expressly reserved, and empowers confessors to dispense *in foro conscientiæ*, that is to say, they must have conscientious reasons for granting the dispensation. This interpretation rests upon the universal custom. "Ex consuetudine," says Ballerini (Opus Morale, vol. I, Tr. iii, C. iv, 287, n. 2, edit 1889), "parochus potest dispensare cum propriis ovibus quoad jejunium, abstinentiam et observationem festorum," and he cites St. Alphonsus as authority for allowing the same privilege to curates. The important restriction in our case is that the dispensation cannot be granted to the parish as a whole, but only to individuals. "Facultatem dispensandi in jejuniis ita concessam esse missionariis ut ea uti nequeant nisi cum *personis particularibus* et justis occurrentibus causis, super

quibus, eorum conscientia onerata, standum eorum judicio." There is no indication that the words of the S. Congregation, "conscientia onerata," are equivalent to "in foro conscientiæ pœnitentiali."

CONFESSORS AND HOLY COMMUNION OF RELIGIOUS.

Qu. Has the confessor of a religious community the right to permit members, *in foro conscientiae extra-poenitentiali*, to receive Holy Communion when not prescribed by their rule? A. K.

Resp. The right of admitting persons to Holy Communion, *in foro conscientiae extra-poenitentiali*, that is, apart from the actual administration of the Sacrament of Penance, is acknowledged by the disciplinary canons of the Church. Thus in a decree of 1679, sanctioned by Innocent XI, the Sacred Congregation, speaking of frequent or daily Communion, says: *Quid singulis permittendum, per se, aut parochos seu confessarios sibi decernendum.* The distinction implied by *parochos seu confessarios* can have but one meaning, namely, that the reception of Holy Communion has no integral connection with the sacramental tribunal of pennance. (Decr. S.C.C., 12. Feb., 1679.)

That this law applies in principle to religious is evident from another portion of the same document: "Itidem *moniales* quotidie S. Communionem petentes admonendae sunt ut in diebus ex earum Ordinis instituto praestitutis communicent; si quae vero puritate mentis eniteant . . . ut dignae frequentiori aut quotidiana SS. Sacramenti perceptione videri possint id illis a superioribus permittatur." In the same way we find this right exercised by the Father General of the Carmelite nuns in Spain, according to the constitution given them by Pius VI. (Vd. Bullar. r. Contin. t. vii, p. 613, edit. Rom.)

It follows, then, that where the Sacred Congregation con-

fines the exercise of this right to confessors, not allowing it to spiritual directors or superiors, the very distinction implies that it may be exercised *in foro extra-poenitentiali*, only by the proper confessor, who may, however, accidentally, be the spiritual director or superior.

This we take to be the meaning of the answer given by the Sacred Congregation to the query: "An et cujus de licentia Eucharistiam recipere debent moniales, quae eam recipere volunt ultra dies statutos a constitutionibus vel a consuetudine monasterii ut in illis omnes moniales communicent?

Resp. De licentia confessarii ordinarii et non directorum (multo minus superiorissae) praevia participatione praelati ordinarii." (S.C.C., 14 Apr., 1725.)

The restriction, viewed in the light of the general and legitimate practice, can hardly have any other reason than to prevent errors and confusion in the direction of souls, since the ordinary confessor can best judge of the spiritual necessities of the individual placed under his care, whose direction, however, he need not confine to the sacred tribunal when the penitent desires or needs it at other times.

THE ANGELUS.

Qu. There are different ways used in reciting the *Angelus* in churches where the celebrant says it in common with the congregation on Sundays after the late Mass. The subject is discussed in a recent number of the *Irish Ecclesiastical Record* but does not cover the whole ground. Please answer the following points:

1. Does it suffice to say the three versicles "The Angel of the Lord declared" etc., with three Hail Mary's, or must the prayer "Pour forth we beseech thee" etc., be also said in order to gain the Indulgence attached to the *Angelus?*

2. Can an "Our Father" or any other suitable prayer be substituted for the one "Pour forth we beseech thee" etc., without forfeiting the indulgence?

3. Should the *Angelus* be said *standing* on Sundays, since the Brief of Benedict XIII, granting the Indulgence, and to which the *Irish Ecclesiastical Record* refers, says that it should be recited *kneeling*?

4. Is the "Glory be to the Father" etc., usually said three times after the *Angelus*, a part of the prayer and necessary for gaining the Indulgence?

5. Is it necessary in order to gain the Indulgence that the *Regina Cœli* be recited during Paschal time instead of the *Angelus*?

Resp. What Canon O'Loan says about the *Angelus* in the *Irish Ecclesiastical Record* is quite correct, except as to the kneeling. This was indeed the original requirement, but Benedict XIV, some twenty years later modified the conditions laid down by Benedict XIII, and ordained (Apr. 20, 1742) that the *Angelus* is to be said *standing* on Saturday evenings and Sundays.

Accordingly the answers to the above queries, as indicated in the *Raccolta*, are briefly:

1. The three versicles and Hail Mary's suffice for those who recite them *at the sound of the bell.* (Members of Religious Communities, legitimately prevented from saying the *Angelus* at the sound of the bell, gain the Indulgence by performing the devotion immediately afterwards.)

2. The prayer "Pour forth, we beseech thee" etc., with the preceding versicle "Pray for us O Holy Mother of God" etc., are required only when the *Angelus* is recited in places where the bell is not rung or also when a person is prevented from kneeling, as prescribed, at the sound of the *Angelus*. Those who do not know these prayers can gain the same Indulgence by saying *five Hail Marys.*

3. The *Angelus* should be said *standing* on Saturday evenings and Sundays.

4. The "Glory be to the Father" etc., is no essential part of the Angelus prayer.

5. The *Regina Cœli* should be said, but for those who do not know the prayer the Indulgence mentioned above is gained by reciting the *Angelus* under the usual conditions.

THE APOSTOLIC BLESSING IN "ARTICULO MORTIS."

Qu. Are the prayers to be found in the Ritual for imparting the Apostolic Blessing *in articulo mortis* to be recited of necessity in the case where the priest has a crucifix blessed by the Sovereign Pontiff for this purpose, or will it suffice to sign the sick person with such a crucifix, and, having briefly explained the purpose of the action, cause the recipient of the Indulgence to pronounce the usual pious ejaculation?

If the Crucifix confers the blessing without the formal prayers, may any priest use it, other than the one for whose use it was originally blessed?

Resp. It depends on the manner in which the Indulgence was communicated by the Sovereign Pontiff. The Jesuits, the Brothers of Mercy (S. Camillus Lellis) and others use crucifixes to which the Apostolic Blessing *in articulo mortis* is attached for the application of which no special formula is required. But this is expressly stated in the pontifical concession. Beringer in his annotated edition of Maurel's exhaustive and authentic work on Indulgences, says that crucifixes blessed by the Holy Father, for the use of priests administering to the dying, impart the Indulgence *in articulo mortis* only when used in conjunction with the form prescribed in the Ritual—unless a *special written faculty* be obtained similar to that given to the above-mentioned Religious.[1] This faculty declares: "Religiosis Societatis deferentibus osculandam vel tangendam imaginem Crucifixi (quam semel electam mutare non licet, nisi in eventu amissionis) cuicumque infirmo confesso et Sacra Communione refecto, vel saltem invocanti nomen Jesu ut plenariam indulgentiam applicare possint, etc." In other cases the privilege attached to a crucifix blessed for the above-mentioned purpose is identical with that usually granted in the Apostolic faculties for missionary countries.

1. Melata *Manuale Indulgentiarum* (p. 144) thinks that when the Pope gives the privilege orally without making any restriction, it might be considered as waiving all conditions. This seems rather doubtful in view of the customary limitations.

A crucifix indulgenced by the Pope in the usual manner, or *ab homine*, as it is called, cannot be transferred or used by any one except the person for whom it was originally blessed, or to whom it was given first for personal use—"jubet deinde Summus Pontifex indulgentias . . . non transire ab illis pro quibus benedicta fuerint, vel illis quibus ab iis prima vice fuerint distributa . . nec posse pariter commodari vel precario aliis tradi ad hoc ut indulgentiam communicent." (Decr. ab Alexandro VII edit. 6 Feb. 1657.) This decree retains its force according to an express declaration of the present Pontiff.

THE "FORTY HOURS'" EXPOSITION.

Qu. In this diocese we have the privilege of placing the Bl. Sacrament in the Tabernacle at night during the Forty Hours' Devotion. In using this privilege are we obliged to continue the devotion until forty hours of actual exposition have elapsed, in order to gain the indulgences?

Resp. Although the *Clementine Instruction* which lays down the norm to be followed in the Forty Hours' Adoration need not be adhered to in all details where the circumstances under the sanction of the Ordinary call for a change, it seems that, in point of duration, the time of forty hours is substantially required to satisfy the terms of the Indult by which the indulgences of the *altare privilegiatum* and others in favor of the adorers, are to be gained. The interruption of the prayer during the night is one of the changes allowed by the S. Congregation; but with the understanding that compensation be made for the same by protracting the adoration for three days. That the duration of *substantially* forty hours is not a wholly optional feature of the devotion, would also appear from the decrees of the Provincial Acts of the Milanese Church where the devotion had its origin. "Orationis hujus curatores videant, ut *per quadraginta ipsas*

horas continenter fiat; ac ne ad momentum quidem temporis . . . intermittatur.—Quod si noctu orantes deerunt SS. Sacramentum in tabernaculo reponatur. Quod si fore ex hac vel alia causa Episcopi jussu aliquando noctu intermitti contigerit, *inter diu compensetur continenti orandi spatio*." Act. Eccl. Mediol, P. I Conc. Prov. iv, p. 118.

Elsewhere in the same Decrees the Council ordains not to protract the Devotion beyond the forty hours of required duration. "Praefinito illo quadraginta horarum tempore, nec vero diutius, in Ecclesia ubi concessum est, oratio haec celebretur."

To fill the requisite number of hours, the Adoration lasts three days, beginning usually about 6 in the morning and ending about 8 in the evening, which allows for some additional hours during which the sermons take place, the Bl. Sacrament being veiled during that time. In some places, outside of the United States, the adoration lasts four days, of ten hours each.

When it is impossible to observe the forty Hours' prayer in this modified form, the Church provides other methods of adoration during which the faithful may gain similar indulgences, so that there is no necessity for seeking compromise by mutilating the prescribed ritual of the so-called "Forty Hours'" Adoration. (Cf. Conc. Plen. Balt. II, n. 376–378.)

ANALECTA.

DE CANONICIS AD HONOREM NOMINATIS.

(*Decretum.*)

LEO PP. XIII.

Ad Perpetuam Rei Memoriam.

Illud est proprium humanarum institutionum et legum, ut nihil in eis sit tam bonum atque utile, quod vel consuetudo non mutet, vel tempora non invertant, vel mores non corrumpant. Sic in militanti Ecclesia Dei, in qua cum absoluta ac perpetua immutabilitate doctrinae varietas discipline coniungitur, non raro evenit ut, quae olim iure meritoque in honore et pretio habebantur, aliquando obsolecant, et quae bona in instituto erant, ea labens aetas faciat deteriora. Sub primaEcclesiae exordia, cum sensus Christi in hominum mente arctius insidebat, Episcopos, quibus summa rerum gerendarum commissa erat, delectos Sacerdotes sibi socios addidisse memoriae traditum est, quorum consilio et ministerio in gravioribus Ecclesiae negotiis uterentur. Hi Sacerdotes, Assessores et quasi Episcopi Senatus, Canonici dicti sunt, ex eo quia in observandis regulis Ecclesiasticis cautiores et diligentiores erant ceteris, et eam vitam vivebant, ut mensuram nominis implerent. Quamobrem pro certo habendum est ad conservandam Ecclesiasticam disciplinam, Canonicorum dignitates ab initio fuisse constitutas ita, ut qui eas obtineret, id haberet oneris, ut opera et officiis adiuvaret Episcopum, et in iis quae pertinent, ad cultum et ad mores, sese tamquam exemplar clericis inferioribus impertiret. At temporibus nostris nonnulli sunt, qui pristinae institutionis immemores, Canonicorum collegia tamquam honoratorum ordines esse autumant, in quibus nullum onus, sed dignitatis tantum et honoris tituli inhaereant. Ex quo fit ut, cum humanum sit onus defugere, honores et dignitates appetere, non parvus sit numerus eorum, qui studeant saltem honoris causa, inter Canonicos cooptari. Multae quidem ac plenae querelarum datae sunt ad nos litterae ab Episcopis, qui aegre ferunt honoribus et dignitatibus inhiare eos, qui sacerdotio aucti, deberent "aemulari charismata meliora, terrena despicere, et nonnisi in Cruce Domini Nostri Iesu Christi gloriari." Sacerdotes autem huius modi

plerique iuniores, qui parum vel nihil in Ecclesiae bonum contulerunt, tamquam tirones gloriosi veteranorum insignia atque ornamenta virtutis praemia appetentes, externos circumeunt Antistites, ut ab iis honoris insignia titulosque, a suis negatos, extorqueant. Nos, qui dignitatis insignibus eos potissimum honestandos censuimus Sacrorum administros, qui pietatis et doctrinae laudibus ceteros antecellunt, deque re christiana egregie sunt meriti, hanc super rem admonitiones Apostolicas atque instructiones, nominatim die decimo sexto mensis Septembris anno MDCCCLXXXIV per Sacram Congregationem Tridentini Concilii interpretem ac vindicem dedimus. Quum vero hisce diebus complures Sacrorum Antistites gravius conquesti sint eiusmodi honores, qui merentibus praemio, ceteris incitamento virtutis esse debent, non raro ipsis Ordinariis insciis, atque interdum haud dignioribus conferri ; Nos, quo in posterum quilibet in tali re abusus auferatur, rogata Sacrorum Rituum Congregationis sententia, suprema Auctoritate Nostra statuimus, decrevimus : I. Episcopus, seu Ordinarius, ecclesiasticum quempiam virum alienae dioeceseos Canonicum ad honorem nominaturus, praeter Capituli sui consensum, Ordinarii, cui nominandus subiicitur, notitiam et votum obtineat, eumdemque Ordinarium insignia edoceat ac privilegia, quorum usus nominando tribueretur. II. Canonici ad honorem extra dioecesim in qua nominati sunt, degentes, numero sint tertia parte minores cunctis Canonicis a Pontificiis Constitutionibus respectivae Basilicae, sive Ecclesiae Metropolitanae, aut Cathedrali, vel Collegiatae adsignatis. III. Canonici ad honorem alicuius minoris Basilicae, vel Ecclesiae Collegiatae almae Urbis nominati, privilegiis et insignibus uti possunt tantum intra respectivae Basilicae vel Collegiatae, eiusque Filialium Ecclesiarum ambitum, ubi Canonici de numero iisdem fruuntur. Qui vero alicuius Metropolitanae, vel Cathedralis, aut Collegiatae Ecclesiae, seu Basilicae minoris extra Urbem Canonici sunt ad honorem, privilegiis et insignibus tantum utantur in Dioecesi ubi nominati sunt, nullo modo extra illius territorium. IV. Haec omnia serventur quoque a Canonicis ad honorem usque ad hanc diem nominatis. Ita volumus, edicimus, decernentes has litteras Nostras firmas sartasque, uti sunt, ita in posterum permanere : irritum vero et inane futurum decernentes si quid super his a quoquam contigerit attentari : non obstantibus Nostris et Cancellariae Apostolicae regulis de iure quaesito non tollendo, et quibusvis specialibus vel generalibus Apostolicis Constitutionibus ac Privilegiis, gratiis et indultis, etiam confirmatione Apostolica, vel quavis

alia firmitate roboratis, et Litteris Apostolicis sub quibuscumque tenoribus ac formis, et cum quibusvis clausulis et decretis quibusvis Capitulis, Collegiis ac etiam peculiaribus personis quacumque ecclesiastica dignitate pollentibus, quocumque tempore etiam per Nos concessis, nec non quibusvis consuetudinibus, etiam immemorabilibus, latissime et plenissime, ac specialiter et expresse de Apostolicae potestatis plenitudine derogando, ac derogatum esse volumus, ceterisque in contrarium quomodolibet facientibus quibuscumque.

Datum Romae apud S. Petrum sub Annulo Piscatoris die XXIX Ianuarii MDCCCXCIV. Pontificatus Nostri Anno Decimosexto.

M. *Card.* RAMPOLLA.

OFFICIUM S. FAMILIAE.

Dom. III. Post Epiph.

SANCTAE FAMILIAE JESU, MARIAE, JOSEPH.

Duplex majus.

AD VESPERAS.

Ańa. 1. Jacob autem génuit Joseph virum Mariae, de qua natus est Jesus, qui vocátur Christus.

Psalmi ut in Festis B. V. M.

2. Angelus Dómini appáruit in somnis Joseph, dicens : Joseph fili David, noli timére accipere Mariam cónjugem tuam : quod enim in ea natum est, de Spiritu sancto est.

3. Pastóres venérunt festinántes, et invenérunt Mariam, et Joseph, et Infántem pósitum in praesépio.

4. Magi intrántes domum invenérunt Púerum cum Maria matre ejus.

5. Erat pater ejus et mater mirántes super his, quae dicebántur de illo.

Capitulum. Lucae ij.

Descéndit Jesus cum Maria et Joseph, et venit Názareth, et erat súbditus illis.

Hymnus.

O Lux beáta Coelitúm,
Et summa spes mortálium,
Jesu, o cui doméstica
Arrisit orto cáritas.
Maria, dives grátia,
O sola quae casto potes
Fovére Jesum pectore,
Cum lacte donans óscula.
Tuque ex vetústis páribus
Delécte custos Virginis,
Dulci patris quem nómine
Divina proles invocat.
De stirpe Jesse nóbili
Nati in salútem géntium,
Audite nos qui súpplices
Vestras ad aras sistimus.
Dum sol redux ad vésperum
Rebus nitórem détrahit,
Nos hic manéntes intimo
Ex corde vota fúndimus.
Qua vestra sedes flóruit
Virtútis omnis grátia,
Hanc detur in domésticis
Referre posse móribus.
Jesu, tibi sit glória,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempitérna saecula. Am.

V. Verbum caro factum est, allelúia.

R. Et habitàvit in nobis, allelúia.

Ad Magnificat, Aña. Beáti qui hábitant in domo tua, Dómine: in saecula saeculórum laudábunt te.

Oratio ut in Laud.

Commem. Dñicae occurr.

AD MATUTINUM.

Invitat. Christum Dei Filium, Mariae et Joseph súbditum, * Venite adorémus.

Ps. Venite.

Hymnus.

Sacra jam splendent decoráta lychnis
Templa, jam sertis redimitur ara,
Et pio fumant redoléntque acérrae
Thuris honóre.
Num juvet summo Géniti Paréntе
Régios ortus celebráre cantu ?
Num domus David, décora et vetústae
Nómina gentis ?
Grátius nobis memoráre parvum
Názarae tectum, tenuémque cultum ;
Grátius Jesu tácitam referre
Cármine vitam.
Nili ab extrémis peregrinus oris,
Angeli ductu, própere remigrat
Multa perpéssus Puer, et patérno
Limine sospes.
Arte qua Joseph húmili excoléndus,
Abdito Jesus juvenéscit aevo,
Seque fabrilis sócium labóris
Adjicit ultro.
Irriget sudor mea membra, dixit,
Antequam sparso mádeant cruóre :
Haec quoque humáno géneri expiándo
Poena .
Assidet Nato pia Mater almo,
Assidet Sponso bona nupta ; felix
Si potest curas releváre fessis
Múnere amico.
O, neque expértes óperae et labóris,
Nec mali ignári, miseros juváte,
Quos reluctántes per acúta rerum
Urget egéstas.
Démite his fastus, quibus ampla splendet
Fáustitas, mentem date rebus aequam :
Quotquot implórant cólumen, benigno
Cérnite vultu.
Sit tibi, Jesu, decus atque virtus,
Sancta qui vitae documénta praebes,
Quique cum summo Genitóre et almo
Flámine regnas. Amen.

IN PRIMO NOCTURNO.

Aña. Cum indúcerent púerum Jesum paréntes ejus : accépit eum Simeon in ulnas suas, et benedixit Deum. *Psalmi trium Nocturn. ut in Festis B. M. V. per Ann.*

Aña. Ut perfecérunt ómnia secúndum legem Dómini, revérsi sunt in Galilaeam in civitátem suam Názareth.

Aña. Puer autem crescébat et confortabátur plenus sapiéntia, et grátia Dei erat in illo.

V. Propter nos egénus factus est, cum esset dives.

R. Ut illius inópia nos divites essémus.

De Epistola beáti Pauli Apóstoli ad Colossénses.

Lectio j. Cap. iij b. et iv.

Indúite vos ergo sicut elécti Dei, sancti et dilécti, viscera misercórdiae, benignitátem, humilitátem, modéstiam, patiéntiam : supportántes invicem, et donántes vobismetipsis, si quis advérsus áliquem habet querélam : sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem haec, caritátem habéte, quod est vinculum perfectiónis : et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore : et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes et commonéntes vosmetipsos psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo.

R. In terris visus est, "Et cum hominibus conversátus est.

V. Hic adinvénit omnem viam disciplinae, et trádidit illam Jacob púero suo.—Et cum.

Lectio i j.

Omne quodcúmque fácitis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agéntes Deo et Patri per ipsum. Mulieres súbditae estóte viris, sicut opórtet, in Dómino. Viri, diligite uxóres vestras, et nolite amári esse ad illas. Filii, obedite paréntibus per ómnia : hoc enim plácitum est in Dómino. Patres, nolite ad indignatiónem provocáre filios vestros, ut non pusillo ánimo fiant.

R. Beáti qui hábitant. *In domo tua Dne.

V. In saecula saeculórum laudábunt te.—In domo.

Lectio iii.

Servi, obedite per ómnia dáminis carnálibus, non ad óculum serviéntes, quasi hominibus placéntes, sed in simplicitáte cordis, timéntes Deum. Quodcúmque fácitis, ex ánimo operámini, sicut Dómino, et non hominibus, sciéntes quod a Dómino accipiétis

retributiónem hereditátis. Dómino Christo servite. Qui enim injúriam facit, recipiet id quod inique gessit: et non est personárum accéptio apud Deum. Dómini, quod justum est et aequum, servis praestáte: sciéntes quod et vos Dóminum habétis in coelo. Oratióni instáte, vigilántes in ea in gratiárum actióne.

R. Débuit per ómnia frátribus assimilári, *Ut misericors fieret.

V. Cum esset Filius Dei, didicit ex iis, quae passus est obediéntiam.—Ut. Glória Patri. Ut.

IN SECUNDO NOCTURNO.

Aña. Consúrgens Joseph accépit púerum et matrem ejus nocte, et secéssit in Ægyptum.

Aña. Angelus Dómini appáruit in somnis Joseph in Ægypto, dicens: Surge et áccope púerum et matrem ejus, et vade in terram Israel.

Aña. Et véniens habitávit Názareth, ut adimplerétur quod dictum est per Prophétas: quóniam Nazaraeus vocábitur.

V. Docébit nos Dóminus vias suas.

R. Et ambulábimus in sémitis suis.

Lectio iv. Sermo sancti Ambrósii Episcopi.

Exp. in Ps. xxxvj, et lxi.

Subditus esto Dómino, et óbsecra eum. Christus faciendo voluntátem Patris, legem implévit. Et ideo finis est legis et plenitúdo est caritátis; quia diligens Patrem, affectum omnem ejus adhibuit voluntáti. Dénique pro pietáte erat non pro infirmitáte Joseph et Mariae paréntibus súbditus. Suscépit itaque compassiónem nostram, suscépit et subjectiónem. Quod enim subjécit sibi ómnia, suum est: quod subjéctus est, nostrum est. Anima, inquit, súbdita non divinitas, ánima subjécta, non Dei virtus. Per ipsam ergo obediéntia per ipsam humilitas: quae tamen non ad infirmitátem poténtiae suscépta sunt, sed ad magistérium disciplinae.

R. Ego autem mendicus sum et pauper: *Déus sollicitus est mei.

V. Labóres mánuum tuárum quia manducábis, beátus es, et bene tibi erit.—Déus.

Lectio v.

Quasi homo ergo ex his, quae passus est, didicit obediéntiam, ut consummarétur in carne et per obediéntiae transtúsam in nos successiónem causa fieret nobis salútis aeternae, quibus ante per inobediéntiae hereditátem primus ille Adam causa factus est mortis. Subjéctio ergo magistérium virtútis humámae, non divinae

imminútio potestátis est. Nam si illum minórem Filium et inaequalem Patri dicunt, quia erat súbditus Patri Deo ; numquid et matre ideo minor, quia súbditus erat matri? Lectum est enim de Joseph et Maria : Et erat súbditus illis. Sed pietas ómnibus nobis non dispéndio, sed increménto est ; per quam ómnibus nobis Dóminus Jesus fidem infúdit et grátiam, ut nos spiritu fidéli súbditos Patri fáciat Deo.

R. Vulpes fóveas habent, et vólucres coeli nidos, *Filius autem hóminis non habet ubi caput reclinet.

V. Pauper sum ego, et in labóribus a juventúte mea.—Filius.

Lectio vj. Ibid. in Ps. lxv.

Denique, si considerémus, in paradiso defecit humilitas, et ideo venit de coelo. In paradiso orta est inobediéntia, et ideo obediéntia cum Salvatóre descéndit. Inflabátur caro, unde subjéctio mansuetúdinis inveniri non póterat in terris. Véniens Dóminus Jesus primum se exinanivit, non rapinam arbitrátus esse se aequálem Deo, formam servi sibi accipiens, et spécie invéntus ut homo, humiliávit semetipsum factus obédiens usque ad mortem. Dicat ergo : júvenis sum et despéctus : quia Christus in paupere atque despécto mundum redémit, quia Christus humilitáte diábolum vicit.

R. Cum in forma Dei esset, semetipsum exinanivit, *Formam servi accipiens.

V. Humiliávit semetipsum factus obédiens usque ad mortem.—Formam. Glória Patri. Formam.

IN TERTIO NOCTURNO.

Añ. Ibant paréntes Jesu per omnes annos in Jerúsalem in die solémni Paschae.

Añ. Cum redirent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus.

Añ. Non inveniéntes Jesum, regréssi sunt in Jerúsalem, requiréntes eum.

V. Pauper sum ego, et in labóribus a juventúte mea.

R. Exultátus autem humiliátus sum, et conturbátus.

Léctio sancti Evangélii secúndum Lucam.

Lectio vij. Cap. ij.

Cum factus esset Jesus annórum duódecim, ascendéntibus illis Jerosólyman secúndum consuetúdinem diéi festi, consummatisque diébus, cum redirent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. Et réliqua.

Homilia S. Bernárdi Abbátis.

Homil. j. supra Missus est.

Et erat súbditus illis. Quis, quibus? Deus hominibus, Deus, inquam, cui Angeli súbditi, sunt, cui Principátus et Potestátes obédiunt, súbditus erat Mariae, nec tantum Mariae, sed étiam Joseph propter Mariam. Miráre ergo utrúmlibet, et élige quid ámplius miréris, sive Filii benignissimam dignatiónem, sive paréntum excellentissimam dignitátem. Utrimque stupor, utrimque miráculum: et quod Deus hómini obtémperet, humilitas absque exémplo: et quod Deo homo principétur, sublimitas sine sócio. In láudibus virginum singuláriter cánitur quod sequúntur Agnum quocúmque ierit. Quibus ergo láudibus júdicas dignum, qui etiam praeit?

R. Vere tu es Rex absconditus, *Deus Israel Salvátor.

V. Tu doces hóminem sciéntiam.—Deus.

Lectio viij.

Disce, homo, obedire; disce, terra, subdi; disce, pulvis, obtemperáre. De auctóre tuo loquens Evangelista, Et erat, inquit, súbditus illis; haud dúbium quin Mariae et Joseph. Erubésce, supérbe cinis! Deus se humiliat, et tu te exáltas? Deus se hominibus subdit, et tu, dominári géstiens hominibus, tuo te praepónis auctóri? Quóties enim hominibus praeésse desidero, tóties Deum praeire conténdo: et tunc vere non sápio et quae Dei sunt. De ipso namque dictum est: Et erat súbditus illis. Si hóminis, o homo, imitári designáris exémplum, certe non erit tibi indignum sequi auctórem tuum. Si non potes fórsitan sequi eum quocúmque ierit, dignáre vel sequi quo tibi condescéndit.

R. Sicut per inobediéntiam unius hóminis peccatóres constitúti sunt multi: *Ita et per unius obeditiónem justi constituéntur multi.

V. Venit Názareth et erat súbditus illis.—Ita. Glória Patri. Ita.

Lectio ix. de Homil. Dñicae: si vero transferatur,

Lectio ix.

Si non potes sublimem incédere sémitam virginitátis, séquere vel Deum per tutissimam viam humilitátis: a cujus rectitúdine si qui étiam virgines deviáverint, ut verum fátear, nec ipsi sequúntur Agnum quocúmque ierit. Séquitur quidem Agnum coinquinátus húmilis, séquitur et virgo supérbus, sed neuter quocúmque ierit; quia nec ille ascéndere potest ad munditiam Agni, qui sine macula est; nec is ad ejúsdem mansuetúdinem descéndere dignátur, qua

scilicet non coram tondénte, sed coram occidénte se obmútuit. Attamen salubriórem elégit sequéndi partem in humilitáte peccátor, quam in virginitáte supérbus : cum et illius immunditiam sua húmilis satisfáctio purget, et hujus pudicitiam supérbia inquinet. *Te Deum.*

AD LAUDES,
et per Horas, Añae.

1. Post triduum *invenérunt Jesum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos.

2. Dixit mater *Jesu ad illum : Fili, quid fecisti nobis sic? Ecce pater tuus et ego doléntes quaerebámus te.

3. Descéndit Jesus *cum eis, et venit Názareth, et erat súbditus illis.

4. Et Jesus proficiébat sapiéntia, et aetate, et grátia apud Deum et hómines.

5. Et dicébant : "Unde huic sapiéntia haec, et virtútes? Nonne hic est fabri filius?

Capitulum. Lucae ij.

Descéndit Jesus cum Maria et Joseph, et venit Názare erat súbditus illis.

Hymnus.

O Gente felix hóspita
Augústa sedes Názarae,
Quae fovit alma Ecclésiae
Et prótulit primórdia.
Sol, qui perérrat áureo
Terras jacéntas lúmine,
Nil grátius per saecula
Hac vidit aede, aut s nctius.
Ad hanc frequéntes cónvolant
Coeléstis aulae núntii,
Virtútis hoc sacrárium
Visunt, revisunt, éxcolunt.
Qua mente Jesus, qua manu,
Optáta patris pérficit!
Quo Virgo gestit gáudio
Matérna obire múnera!
Adest amóris párticeps
Curaeque Joseph cónjugi,
Quos mille jungit néxibus

Virtútis auctor grátia.
Hi diligéntis invicem
In Jesu amórem cónfluunt
Utrique Jesus mutuae
Dat caritátis praemia.
Sic fiat, ut nos cáritas
Jungat perénni foedere,
Pacémque alens doménticam
Amára vitae témperet!
Jesu, tibi sit glória,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempitérna saecula. Amen.

V. Ponam univérsos filios tuos doctos a Dómino.

R. Et multitúdinem pacis filius tuis.

Ad Benedictus Aña. Illumináre nos Dómine exémplis familiae tuae, et dirige pedes nostros in viam pacis.

Oratio..

Domine Jesu Christe, qui Mariae et Joseph súbditus, doménticam vitam, ineffabilibus virtútibus consecràsti: fac nos, utriúsque auxilio, familiae sanctae tuae exémplis instrui; et consórtium cánsequi sempitérnum. Qui vivis.

Commem. Dñicae occurr.

Ad Primam, in R. br.

V. Qui natus es de Maria Virgine.

AD TERTIAM.

Capit. Descéndit. *supra.* 7.

R. br. Propter nos egénus factus est. *Cum esset dives. Propter. *V.* Ut illius inópia nos divites essémus. Cum esset. Glória. Propter. *V.* Docébit nos Dóminus vias suas. *R.* Et ambulábimus in sémitis ejus.

AD SEXTAM.

Capitulum. Rom. v.

Sicut per inobediéntiam unius hóminis peccatóres constitúti sunt multi, ita et per unius obeditiònem justi constituéntur multi.

R. br. Docébit nos Dóminus, *Vias suas. Docébit.

V. Et ambulábimus in sémitis ejus. Vias suas. Gloria Patri. Docébit nos.

V. Pauper sum ego, et in labóribus a juventúte mea.

R. Exaltátus autem, humiátus sum, et conturbátus.

AD NONAM.

Capitulum. Philipp. ij.

Semetipsum exinanivit formam servi accipiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo.

R. br. Pauper sum ego, et in labóribus. *A juventúte mea. Pauper. *V.* Exaltátus autem, humiliátus sum, et conturbátus. A juventúte. Gloria Patri. Pauper.

V. Ponam univérsos filios tuos doctos a Dómino.

R. Et multitúdinem pacis filiis tuis.

In ij. VESPERIS.

Añae de Laud. ut supra. 7. Psalmi ut in Festis B. M. V. Capitulum et Hymnus ut in j. Vesperis, supra. 1.

V. Ponam univérsos filios tuos doctos a Dómino.

R. Et multitúdinem pacis filiis tuis.

Ad Magnificat, Aña. Maria autem conservábat ómnia verba haec cónferens in corde suo. *Comm. Dñicae occ.*

MISSA.

DOMINICA TERTIA POST EPIPHANIAM.

Sanctae Familiae Jesu, Mariae, Joseph.

Introitus. Prov. 23.

Exsultet gáudio pater Justi, gáudeat Pater tuus et Mater tua, et exsúltet quae génuit te. *Ps.* 83. Quam dilecta tabernácula tua. Dómine virtútum: concupiscit et déficit ánima mea in átria Dómini.

V. Gloria Patri.

Oratio.

Domine Jesu Christe, qui Mariae et Joseph súbditus, doménticam vitam ineffabilibus virtútibus consecrásti: fac nos, utriúsque auxilio, Familiae sanctae tuae exémplis instrui; et consórtium cónsequi sempitérnum: Qui vivis.

Lectio Epistolae beáti Pauli Apóstoli ad Colossenses. c. 3.

Indúite vos ergo sicut elécti Dei, sancti, et dilécti, viscera misericórdiae, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes invicem, et donántes vobismetipsis, siquis advérsus àliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem haec, caritátem habéte, quod est vinculum

perfectiónis. Et pax Christi exúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi habitet in vobis abundánter, in omni sapiéntia, docèntes, et commonéntes vosmetipsos psalmis, hymnis, et cântibis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fácitis in verbo, aut in ópere, ómnia in nómine Dómini Jesu Christi grátias agéntes Deo et Patri per ipsum.

Graduale. Ps. 26. Unam pétii a Dómino, hanc requiram ; ut inhábitem in domo Dómini ómnibus diébus vitae meae. *V.* Beáti qui hábitant in domo tua, Dómine, in saecula saeculórum laudábunt te.

Alleúlia, allelúio. *V. Isaiae* 45. Vere tu es Rex abscónditus, Deus Israel Salvátor. Allelúia.

Post Septuagesiman; omissis Alleluia et Versu sequenti, dicitur ;

Tractus. *Ps.* 39. Hóstiam et oblatiónem noluisti, corpus autem aptásti mihi. *V.* In cápite libri scriptum est de me, ut fáciam, Deus, voluntátem tuam.

Tempore Paschali, Omisso Graduali, dicitur ;

Allelúia, alleúlia. *V. Ps.* 8. Beátus homo, qui audit me, et qui vigilat ad fores meas quotidi, et obsérvat ad postes óstii mei. Allelúia. *V. Col.* c. 3. 3. Vita nostra est abscóndita cum Christo in Deo. Alleúlia.

✠Sequéntia *sancti Evangelii* secúndum Lucam. *Luc.* 2.

Cum factus esset Jesus annórum duodecim ascendéntibus illis Jerosólymam secundum consuetúdinem diéi festi, consummatisque diébus, cum redirent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. Existimántes autem illum esse in comitátu, venerunt iter diéi, et requirébant eum inter cognétos, et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post triduum invenérunt illum in templo, sedéntem in médio doctorum, audiéntem illos et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prúdentia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit mater ejus ad illum : Fili, quid fecisti nobis sic ? Ecce pater tuus, et ego, doléntes quaerebámus te. Et ait ad illos : Quid est quod me quaerebátis ? Nesciebatis quia in his quae Patris mei sunt opórtet me esse ? Et ipsi non intellexerunt verbum, quod locútus est ad illis. Et descendit cum eis et venit Nazareth : et erat subditus illis. Et

mater ejus conservábat ómnia verba haec in corde suo. Et Jesus proficiébat sapiéntia, et aetáte et grátia apud deum, et hómines. Credo.

Offertorium. Luc. Tulérunt Jesum paréntes ejus in Jerusalem, ut sisterent eum Dómino.

SECRETA.

Placatiónis hóstiam offérimus tibi Domine, suppliciter deprecántes : ut, per intercessiónem Deiparae Virginis cum beato Joseph, familias nostras in pace et grátia tua firmiter constituas. Per.

Praefatio de Nativitate.

Communio. *Luc.* 2. Descéndit Jesus cum eis, et venit Názareth, et erat súbditus illis.

Postcommunio.

Quos coeléstibus réfcis Sacraméntis, fac, Dómine Jesu, sanctae Familiae tuae exémpla júgiter imitári : ut in hora mortis nostrae, occurrénte gloriósa Virgine Matre tua cum beato Joseph ; per te in aeterna tabernácula récipi mereámur : Qui vivis et regnas.

BOOK REVIEW.

CODE DE PROCEDURE CANONIQUE DANS LES CAUSES MATRIMONALES. Par M. l'Abbe G. Peries, Docteur en Droit Canon, Prof. a l'Universite Cathol. de Washington, Membre de l'Academie de Saint-Raymond Pennafort.—Extract du *Canoniste Contemporain.* Paris: P. Lethielleux. 1894. XII, pp. VIII, 261.

It can hardly be said that the special subject of ecclesiastical jurisprudence which Prof. Péries presents to his readers has been neglected in modern theological literature. Mansella, Gasparri, Esmain, and, for the United States, Dr. Smith (not to mention the large number of writers who discuss the subject of canonical legislation concerning marriage in a wider sense) have, within the last few years, published exhaustive treatises *de processu judiciali* intended to serve as text-books or guides for those on whom it devolves to form a deciding and decisive judgment in such matters.

Nevertheless the present work possesses a distinctive merit by reason of its practical form. Whilst maintaining the scientific basis, upon which all canonical argument and action must proceed, the author disposes his subject-matter in a novel form, thoroughly analytical and therefore clear and easy of access for casual reference. He does not discuss the rules established by judicial authority or legitimate precedent or accepted custom, but he presents them in pithy paragraphic phrase, numbered, and with brief notes of explanation from authentic sources wherever the rule calls for illustration or exception.

Adhering to his primary purpose of furnishing the principles which serve in the solution and decision of doubts regarding the validity of the marriage-tie the author treats in the first part of his volume the "elements of the form" as distinguished from the "elements of the matter" which constitute the second part.

In 147 short articles or clauses of the first part we have a precise summary of the laws and principles determining the rights and limits of the juridical authority which takes cognizance of matrimonial causes. This includes the duties of the official participants in the trial, the methods to be followed in searching proofs, in delivering sentence and lodging legal appeal. The second and larger

portion of the volume treats of the special canons touching nullity of the marriage contract under its different aspects.

Whilst the author takes, as we glean from his introduction, a broad view of the application of Canon law to modern social circumstances he is by no means disposed to underrate the importance of a fixed norm of juridical procedure based upon the unalterable principles of our ancient ecclesiastical legislation.

We venture the suggestion that a good English version of this volume would meet with the approval of a large body of our clergy. The translator will, of course, have to make a few changes or omit certain articles such as those treating of *sponsalia* and *adoption*, the legal and practical bearing of which in America differs largely from the accepted code of France. The same might be said regarding the subject of *clandestinity*, although in a more limited sense. Short of these topics the work appeals directly to the practical sense of the American priest who by means of such a guide finds himself enabled quickly to locate the difficulty and apply the remedy in any case of doubt regarding the validity of a marriage. The addition of a *formulary* such as Joder's to which our author refers would make this a complete handbook of exceptional value for our clergy. There are a few misprints in the references.

THE PERFECTION OF MAN BY CHARITY.—A spiritual treatise. By H. Reginald Buckler, O. P.—(Second Edition.)—London: Burns & Oates. New York, Cincinnati, Chicago: Benziger Bros.

The work of our perfection lies in the development of our love. Tell me what a person loves and I will tell you the value of that person. Love is the rule and test of all advance in the spiritual, and we might add also in the temporal order. This is the lesson which Fr. Buckler's treatise illustrates and enforces. In doing so he holds fast to the doctrine of St. Thomas and St. Bonaventure like to the two perpendicular side pieces of a ladder which keep the rungs leading on high in their places. The two books into which the volume is divided deal in the first part with the end and the need of the soul, and in particular of the soul called to the religious perfection. In the second part the character of charity is drawn out in its contrast with the natural, the philanthropic or or altruistic model of life; next the life of charity in its develop-

ment, activity and ultimate perfection is cleary limned, a picture which is calculated to rouse the aspirations of the soul taken by earth.

Many of our readers are no doubt already familiar with the work from its first edition, but we have had no opportunity to recommend its excellencies in our pages.

CARMINA MARIANA.—An English Anthology in Verse in honor of or in Relation to the Blessed Virgin Mary. Collected and arranged by Orby Shipley, M. A., editor of "Annus Sanctus." (Second edition.) Sold for the editor by Burns and Oates: London and New York. 1894.

It is a gratifying assurance of a healthy Catholic taste in English literature, that a new edition of this choice collection of verses in honor of our Blessed Lady should be demanded so soon after its first publication. The changes of this second issue are few but not unimportant. Apart from some typographical improvements an index of authors has been supplied. The editor also deemed it of interest to add certain extracts from leading Reviews which evinced independence of judgment concerning the object of the book or the estimate of individual contributions contained in it. We await with much interest the companion volume "Poema Domina" which is announced as preparing for publication.

GREEN GRAVES IN IRELAND. By Walter Lecky.—John Murphy & Co., Publishers, Baltimore.

This little book furnishes a text for a regret and for a well-assured hope. Many of the gifted men of whose lives and writings it treats are comparatively unknown to the great world of English letters. Outside of Ireland their works are read and their genius appreciated by a *clientèle* which, numerically considered, offers no fair criterion of their claims to popular favor. Indeed the grave would seem to have closed no more effectually upon their mortal remains than upon their literary life-work. This is our regret. Let us however take hope. The author reminds us that their graves are still green. The verdure above their dust is suggestive of a new Spring which many latter-day portents assure us is awaking. The Ireland of tradition and of history, of song and of story, of legend and of romance shall

no longer be a sealed book to the great world without her own insular confines. Year by year the book stalls in England and in America, especially during the holiday season, attest that the reading public are becoming interested in the folk-lore of a new land and of a new people ; that writers, many of them Irish only in sympathy, have discovered a new, unworked—we had almost said inexhaustible—mine of literary treasure ; and that publishers are found more willing to risk the expense of fine letter-press and binding in preparing these publications for the great international world of readers to whom they appeal, and whom they hope to interest. The establishment too, in London, of a new Irish Literary Society having for its founder and adviser the man who fifty years ago "brought a new soul into Ireland," and gave to his country a national literature is a most hopeful augury for another and more permanent "Irish Renaissance." We have no hesitation in saying that the little work which we introduce to onr readers might deservedly take its place among the initial volumes of the "New Irish Library." It is a compendium of short but racy biographies, dealing with the chief actors in the Irish national movement since the founding of the *Nation* newspaper in 1842 by Gavan Duffy. The volume contains papers on D. F. McCarthy, Mangan, "Leo," O'Connell, Lord O'Hagan, Carleton, Davis and other Irish worthies.

The paper and type of the little volume are excellent ; surprisingly so, for the low price at which it may be procured. For the rest, we can say that Mr. Lecky's style invests his subject with a charm which, we think, will induce the most unwilling reader who has opened his little book to persevere through its entire contents. Here and there we notice statements the biographical accuracy of which we question, notably in the sketch of Clarence Mangan. Mr. Lecky, however, is scarcely to be blamed for details that have been authenticated by men who, like Mitchell, were Mangan's contemporaries. In a letter which is now before us Father Meehan, a short time before his lamented death, somewhat warmly denied that Mangan was an opium eater. He had already rejected this statement in a preface to Mangan's "Poets and Poetry of Munster." As to the poet's "love episode" which constitutes so unfailing a subject for varied treatment by all Mangan's recent biographers, Father Meehan's story, as told to us by himself, seems the most natural and, coming from him, the most credible. Mangan, during the few years preceding 1832, gave lessons in the German language to a Miss H. Like any other tutor he was paid for his services.